CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 20.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 18, 1850. WHOLE NO. 1501.

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED.
AT NO. 22 SCHOOL STREET.

J. H. MORISON,
E. PEABODY,
A. P. PEABODY,
F. D. HUNTINGTON. } EDITORS.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

THE THREE REVELATIONS OF GOD.

This is the title of an uncommonly excellent and Christian sermon, by Rev. Mr. Delange, in the Religious Magazine for May. First is a revelation of God in nature; secondly the consciousness of God in the soul.

All that we have learned of him from external nature, is to be regarded but as introductory to an experimental knowledge of him. Before we had but a cold, intellectual apprehension of him; with, perhaps, occasionally, a vague fear of offending him, or an indefinite aspiration towards him. But when it pleases him to reveal himself within us, then we feel what before we have only seen; and we know that God is now shining in our hearts. The signs are unmistakeable by which this knowledge is revealed; for there is nothing so thoroughly enthralling, as the possession which God thus takes of the soul. Its substance is permeated, its extent is filled, with a sense of the interior presence of God. Using the word "natural" in its limited sense, we may feebly convey an idea of the present conviction of God, by saying that before we had a natural perception of him; but now we have a moral and spiritual consciousness of him.

1. A frequent mode of this Revelation, is an awakening within the soul of a perception of the beauty of righteousness, a strong conviction of the necessity of obtaining it, and an unappeasable desire for its possession. By the contrast of the actual life with the ideal thus newly presented, a consciousness of the presence of sin in the soul accompanied by a great horror at being in its toils is experienced; and the soul's attention is powerfully directed to the wonderful purity of God, with which it perceives the least degree of sin in itself to be incompatible. Upon the one side, the soul sees God perfect in holiness; on the other itself steeped in iniquity. The contrast exposes it to the throes of a strong agony, till almost despairingly it cries aloud, "what shall I do to be saved?" God hears the cry, and grants relief and hope. It is thus that his Spirit enters into the soul, and begins the great work of its renovation. And surely in so great a movement, by which the spirit of God commences its union with the spirit of man, it is to be expected that there will be a strong convulsion of man's spiritual nature. There is no birth without its pangs. It is in this manner that our sinfulness, by its hostility to our nature, awakening the cry for righteousness within our souls, brings them into contact with the righteousness of God. Our weakness, made known to us in the struggle after righteousness, brings us into contact with the strength of God. And our consciousness of sin, and consequent sense of the need of forgiveness, brings us into contact with the mercy of God. And so God enters into the soul, and remains forever after a central and controling power within it.

2. Before proceeding farther, it is desirable that we should contrast for a moment, the two Revelations, which we have considered. That in which God reveals himself in material nature, when viewed by itself in any stage of our spiritual progress, is as "the light shining out of darkness," and is truly a great and a glorious light. But when God first "shines in our hearts," after the dark and struggling dawn of consciousness of sin has passed away; so brilliant is the light of this new revelation, that to man's limited vision, the previous light becomes darkness in comparison to it. Then with solemn and measured movement, the boundless ocean of God's Spirit pours its successive waves into the soul. Then it receives the divine assurance, that that mighty tide shall never ebb. In the immeasurable fear and satisfaction that possess it, it feels that for the first time it has received a revelation of God. Before it had looked abroad in visible nature, and deemed him mirrored in its mighty works. But now it perceives his image in itself. He hath gathered himself, as it were, from the vast bosom of nature, and contracted his abode to the heart of his creature; for with solemn joy, the soul feels that God has come and taken up his abode within it.

Thus is God now perceived in the soul as a new element, leavening its whole mass, and gradually overcoming and expelling all its impurities.

III. We are now to consider the third and last of God's great revelations of himself to man. It is that in which he gives "the light of the knowledge of his glory in the face of Jesus Christ." Here is a new and a great step in spiritual progress, and it may be regarded as final in the present life. For after the gift of this Revelation, all further progress consists only of its modifications and results. In his first Revelation, God is objectively regarded by us; the idea that we have of him is as of something apart from us. In his second Revelation, we perceive him within us as an element of life, or rather, the originator of a new life. But in this third Revelation we again regard him objectively; perhaps, as preparatory to a final and perfect union with him in another world. He first presents himself to us in his wonderful power, beauty, and goodness by his word in material nature; he next addresses us by his felt utterance in our own souls; and again by the objective perfection of his word in Jesus Christ. Having experienced him in our hearts, and in altogether a different way from what his word in nature had led us to expect: —this, indeed, giving us no premonition of his second revelation; we now desire to see him objectively in a manner that shall answer to our newly awakened want of him. And we thus see him in Jesus Christ, in whose face the light of the knowledge of his glory is fully revealed. Previously we had seen but the God of external nature; then, feeling a new power wonderfully and mysteriously moving within us, and mightily taking possession of us, our desire to behold this power is gratified in the face of Jesus Christ. In him we behold God manifested, in his moral relations to us. When we have seen him, we have seen the Father; and it is the want of a Father that the second Revelation awakened within us. Hence, through Christ, God becomes the object of our ardent and Supreme love. Through Christ, we rejoice to behold his parental character; to proclaim ourselves his children; and to seek that obedience to him which faithful children owe to an affectionate parent.

To strengthen our understanding of this Revelation, let us consider what Paul meant, when he wrote of "the light of the knowledge of the glory of God in the face of Jesus Christ." Paul had never seen Jesus in the flesh. When called to his service on the way to Damascus, he heard a voice, and saw a great light; but he saw no form or face. But the character, the life, the spirit of Jesus, had long been the object of Paul's contemplation and analysis: he had seen in him the human soul filled out to its fullest proportions; the outline completely filled presented him a form and face of perfect symmetry and beauty, the last perfection of God's workmanship was placed before him. In it he saw the signature, the seal, the image, the perfect manifestation of God. He looked upon the face of Jesus, and the glory of God shone upon it, or rather, beamed from it. As he studied its lineaments, the knowledge of that glory was communicated to him. And as that knowledge became his possesion, it filled him, and enveloped him with its divine lustre; and ever after he lived in its atmosphere. Thus it was in the spiritual face of Jesus, that Paul contemplated the light of the knowledge of the glory of God.

Having thus glanced at the communication of the third Revelation to the apostle, let us cursorily examine the process of its presentation to ourselves.

1. Led to seek for every means that will consummate our union with God, by the summons of his spirit within us, we are soon brought to Christ as the only efficient means of such consummation. As we enter upon the study of his brief history, his moral perfection is exhibited to us with a constantly increasing glory. At all points at which we have mourned our own deficiencies, and perversions, we find him fully supplied, and in harmony with the purity of God; and thus beholding in him the fulfilment of our ideal, he becomes the object of our constant contemplation and study, as the means through which we hope to realize a like perfection in ourselves. We therefore fly from ourselves with whom we find fear, and despondency, and despair, to him with whom we find courage, and hope, and promise of ultimate victory. As by communion with him in the study of his career and character, we enter more and more into a knowledge of the details and operations of his sinless spirit, an increased power of righteousness, and an additional ability for exploration in the treasure-house of his soul, are communicated to us. And thus we proceed onwards with a constantly accelerating impetus, in the knowledge of Christ, and in filling up the outlines of a Christ-life.

2. As our attention is thus strongly attracted towards the moral characteristics of Christ, our love flows forth towards him in an uninterrupted, and constantly increasing stream. Love purifies, combines, and assimilates. Thus our love towards him purifies us by its own nature, but flowing towards a perfect object, it produces a purification pointing towards perfection. It unites and blends its subjects; but Christ having no need of anything from us, "he becomes inwrought into our being, and is so formed in us, the hope of glory." It assimilates those in whom it dwells, rejecting the evil of each, but Christ being perfectly formed, receives not from us; while we, losing our imperfections, grow into his likeness; so that his form within us, progressively invading upon, and displacing our former selves, finally assumes a complete possession of us, by which we are transformed into his likeness; and thus "the hope of glory" is fulfilled, in the completion of our new creation. Thus in Christ we find, foreshadowed, the perfection of the union between God and ourselves; and in this consists God's third and grandest Revelation of himself to us.

3. At no time during this progress does the spirit of man lose the sense of its own self-insufficiency. It so far has the consciousness of its unworthiness, as to feel assured that if it be left to its own guidance, it must become a castaway; but under the guidance of Christ to whom God has brought it, it has an unceasing assurance of its safety, and ultimate triumph.

And these are God's three Revelations of himself to his intelligent creatures. He is the Bestower of them all. It is he who commands "the light to shine out of darkness." It is he who "shines in our hearts." It is he who gives us "the light of the knowledge of his glory, in the face of Jesus Christ."

PRISON DISCIPLINE.

We have run over the first report of the New Jersey Prison Discipline Association with interest. It is taken up mostly with reports relating to the County Jails, and suggestions for their improvement.

In a wretched jail in Somerset County, say the Committee, "is a small boy, about nine years of age, who was sent there by his own father, on a charge of arson; and although the grand jury refused to indict him, and the judge dismissed him from confinement, he has been continued there, because *abandoned of his parents* and *neglected* by the overseers of the poor in the township to which he belongs. He has been in prison now some nine months, and, after schooling for such a length of time, must finally be discharged an *accomplished villain*, for one so young. And who has made him so? It is impossible, in the very nature of the case, that he should have been what he now is when he entered the jail; that he should, in fact, have deserved the treatment which he has received. At nine years of age, and brought up in a secluded rural district, he could not have been so depraved as to be a fit subject for imprisonment; and the parent who sent him there must, by all right thinking persons, be considered as the most deserving of punishment of the two. He ought to be held responsible for the ruin of his own child; and whatever crime that child may hereafter be guilty of, the sin of it, to a great extent, must fall upon his head. If he had been sent to school, instead of prison, he might have lived to benefit society, and promote the interests of virtue and religion. What his life will now end in is uncertain, there is little hope that it can be any thing but evil. But there are others, also, involved in this case. The jailor has repeatedly written to the overseers of the poor to take charge of this boy, and provide him a home or bind him out as an apprentice, but to no effect. The expense of the maintenance of the poor child, since his parents have abandoned him, is, in their estimation it seems, a sufficient reason to protract his sufferings and continue his subjection to all the evil influences by which he is surrounded. Such conduct ought to be held up to universal reprobation, and must be loudly condemned by every virtuous mind."

We had supposed that the day for such things was past. The following encouraging letter is from Hartford County Jail, Connecticut.

DEAR SIR,—I most cheerfully respond to yours, of the 5th instant, premising, however, that the nature and range of your inquiries are too extensive to be fully, or even properly answered within the limits of a letter. Were you now by my side, with your eye running down through our workshop, observing the steady industry, neat appearance, and quiet orderly conduct of the prisoners (twenty-five in number), one single glance would be a volume, compared with a letter.

Your inquiries are—1st. "What are the leading practical advantages that you derive from changing the character of your county prisons." 2d. "Is the discipline improved." 3d. "Is the chance of moral improvement increased." 4th. "Do you find difficulty in getting the prisoners to work." 5th. "Is their labor at all productive."

I do not propose to answer these specific interrogatories in their order, but will state, generally, the difference between the old system and the new. Formerly our county prisons were dens of infamy, where the good were made bad, and the bad worse. Men and boys of all characters and grades in iniquity, were promiscuously immured together in idleness and dissipation; and in such a school of vice the young noviciate was a dull one, indeed, if he could not here fit himself, in the course of a short term, to enter some advanced class of offenders, and graduate into State prison with distinguished honors. No provision was made for either moral or educational instruction, and in fact none was imparted. No discipline or restraint upon conduct or conversation was exercised, only to quell the more violent outbreaks, when they made too great disturbance. No habits of personal cleanliness or correct department were enforced, and no efforts of any moral kind resorted to, to wake up self-respect, or in any way to reform the man. They were in effect thorough and efficient nurseries of vice and crime, as effectual as if such had been their avowed design. Add to this the Yankee item, that they were very expensive, and you have the faint outlines of the old system, which I suppose tallies much with your present.

Our present system separates the prisoners, if not entirely, yet effectually, from the contaminating influence of each other, interdicts all conversation, places them in separate cells at night, and in the workshops by day, under constant supervision; enforces personal neatness (three ablutions daily,) with a weekly change of clothing), provides the Sabbath services of a regular chaplain, and, through the officers, (at least in this prison) imparts, on evenings and on all suitable and leisure occasions, moral, religious, and educational instruction; and all this at a great saving, even in current expenses, from the old.

Our state has always made an allowance from its treasury for the support of prisoners in our jails. Under the old system the allowance was larger than at present, and yet the counties were burthened with a yearly balance for support. I have had charge of this prison just ten years this month, and, with a less allowance from the state than under the old system, have paid into our country treasury, over and above all expenses, salaries, &c., including chaplain, some $7000 in cash, besides making important improvements in the grounds and buildings by the labor of prisoners. Such is a brief contrast.

Our average number of prisoners, in a county of 50 or 60,000 population, including the convicted as well as the untried, is about fifteen. The convicts only (who compose about two-thirds) are compelled to labor. The others are allowed to labor, or not, as they choose, but generally prefer to labor. The annual earnings of this number is about $800 (last year over $900). No prisoner has ever refused to work who was a subject for labor, and I have never laid hands upon a man to enforce obedience, and *never shall*, and never had a prisoner to lay hands on me, or threaten me in any way, and *never shall*. I am *master* here, under the law, and the men, as well as myself, know it, and we all therefore *act* upon it without controversy or *tyranny*. I have one *same creed*.

In the foregoing hurried summary you have the general answers to your questions; but for proper and accurate information you had much better make us a visit, and examine for yourself the practical working of the system, which is certainly, among us, no longer a mere experiment.

I am in much haste, but yet wish to add a word or two upon your third inquiry. While the *chances of improvement* are most certainly *increased*, and that in great, almost infinite proportion, I am sorry to say that *reformations* are by no means the general result. We can safely say that we make no old or young offender *worse*, and in nearly every case feel sure that prisoners leave the prison with *good purposes and resolutions honestly entertained*; but so long as public sentiment banishes the discharged convict from the bosom of virtuous society, whether he wishes to reform or not, just so long will he be *driven* into the society of the vile, who *will* receive him; and the injustice of this banishment will too often produce its legitimate fruits, in engendering feelings of misanthropy and reckless disregard for human law. Obstacles of this character stand in the way of reformation much more than the public are aware, and from the effects of which I know no relief. The decided tendency of the discipline within the prison is, however, reformatory.

Such an association as the above and such reports must be of essential service to the community.

CHAPEL IMPROVEMENTS.

"In by-gone days when we were weak,
Some strong men by us stood,
Like primary rocks, to front the storm,
And buttress the infant wood.

"There were baby truths in these old days,
And there was full-grown wrong;
They smote the last with terrible blows,
And helped the babes along.

"They proved that noble deeds are faith,
And living words are deeds;
And left us dreams, beyond their dreams,
And higher hopes and needs."

[Christian Register.

The above lines are very significant, and suggest questions which may lead to self-examination, that will assist in deciding whether we do dream beyond the dreams of our ancestors, and have higher hopes and needs, or if too many are not willing to rest content with things as they are, and to silence the voice which whispers of nobler aims.

Strong men we have, and true; we want them in greater numbers, and more powerful strength; we have babes who still want to be helped along, and wrongs upon which energetic blows must be inflicted, *or we die*.

If we dream beyond the dreams of our noble two thousand, what is the result of our dreaming! If we have higher hopes, to what do these hopes tend! Our needs, how are they supplied!

A few may answer these questions satisfactorily; some have dreamed of high resolves, and awakened to realize them; many encourage high hopes, and are sensible that our needs are increased; but the hopes are damped, the needs not acknowledged.

Imagine the strong men who helped the babes along of the past generation, looking into the present state of things with their eyes "far-seeing, deep, and clear;" might not they ask.—Where are the children of those we taught! Where are the additional churches raised for the pure worship of the only true God which our fond hopes anticipated! Where are the vast improvements which the change of times and the higher needs of men require! Happy the man whose conscience tells him he has done his best to enlarge the baby truths of those old days, and to depress the full-grown wrongs which still remain!

Our good old two thousand wou'd rest their eyes upon wondrous changes in our social life, and might naturally turn to ask how many of these so-called improvements are elevated to the honor and glory of God! To adorn what places are the riches of the east and the west, the north and the south, brought in these noble steamers! Where are all the rich productions wrought, in the looms of countless manufactories! these, and the best efforts of the sculptor and the carver, are given to the saloons devoted to music and dancing. The lives of thousands are sacrificed, and their souls depressed, to produce the tapestry and the satins which adorn the homes and the persons of beauty and fashion; and fashion and beauty, and youth and age, and some who should be strong men and true turn from the humble shed erected for the purpose of worship, at a time when the means for richer places could not be obtained, and join those whose wealth and power give influence, though the doctrine is yet retained which the past strong men sought so ardently to purify. [London Inquirer.

READY-MADE SERMONS. In the spring of 1762, a month or two before I took deacon's orders, I was purchasing some books of Mr. Osborne, (the bookseller with whom Dr. Johnson is said to have had so strange an encounter.) After that business was over, he took me to the furthest end of his shop, and in a low voice said thus: "Sir, you soon will be ordained. I suppose you have not laid in a very great stock of sermons. I can supply you with as many sets as you please—all original, very excellent ones, and they will come for a trifle." My answer was,—"I certainly will never be a customer to you in that way; for I am of opinion that the man who cannot or will not make his own sermons, is quite unfit to wear the gown." His answer shocked me; "Nay, young gentleman, do not be surprised at my offering you ready-made sermons, for I assure you I have sold ready-made sermons to many a bishop in my time." My reply was, "Good Mr. Osborne, if you have any concern for the credit of the church of England, never tell that news to any body else, from henceforth and forever." [Toplady's Life.

AN ANGEL IN THE HOUSE.

BY LEIGH HUNT.

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed,—as we shall know forever.
Alas! we think not what we daily see
About our hearths—angels that *are* to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

PREACHING CHRIST.

While upon the subject of preaching, we will advert to one point upon which, we trust, it will not be considered presumptuous to remark. We think that much more prominence might be often given to the *person* of CHRIST as constituting the *subject* of revelation. In saying this we follow some high authorities, and the thing contended for would only involve a closer adoption of the apostolic method. A natural reaction against the errors of the popular belief led the Unitarian divines of the last age to put forth Christianity too much as a rule or law—a form certainly in which, without positive and imposing institutions like those of the Jews, religion cannot have much influence over the character. It does not touch the affections, and therefore, does not go deep enough to affect that part of our nature in which habits have their roots. But to us CHRIST is much more than a lawgiver or a prophet proclaiming new truth. He is the medium through which new spiritual powers have been introduced into the world. Discipleship has a higher meaning than that of sitting at his feet. It implies a union with him of our inmost nature, which makes him for us as distinctly a medium of spiritual life, as the body is a source of vitality to the limbs, or the trunk to the branches. In this view he becomes an object of vivid and profound affections. We see in him the moral attributes of GOD, so reflected as to be brought into contact with each of us. It is, in fact, only by fellowship with CHRIST that our relationship as that of children to the father is realised; for apart from his influence (whether we are conscious or unconscious of it) we are overwhelmed by the vastness of a conception of the Divine nature, which on every side runs out and loses itself in abstraction. Preaching therefore will have more power as it gives more prominence to the person than to the doctrine of the Saviour. [London Inquirer.

"THE CHRISTIAN PARENT."

BY THE REV. A. B. MUZZEY, AUTHOR OF THE "YOUNG MAIDEN."

This is an earnest appeal to parents on the all-important subject of education. The first sentence of the preface will probably surprise many readers in claiming *singularity* for a work on such a well-worn theme. The principal points of difference between Mr. Muzzey's work, and those of many other writers, appear to us to be in his insisting almost entirely on the parental obligation, and considering education as a *duty* rather than an *art* or *science*.

With much truth and tender earnestness he traces the growth of the child's character, under the mother's gentle guidance. "She first forms her child's conscience; nay, with such a relying spirit are the questions even in prattling infancy, put to her. 'Mother, is this right? is this wrong?' that it is hardly too much to say, "She is the child's conscience."

Great beyond expression as is the value of a tender and enlightened mother,—we yet think that this writer takes a somewhat exaggerated view of the *maternal instinct* as the necessary qualification for the task. In the animal creation, instinct is all-sufficient; the task imposed on the parent-bird is arduous, but not beyond her strength, and her patience is never wearied. But far otherwise is it with the nobler race who have eaten of the tree of knowledge! The mother who ardently loves her offspring, knows not half her lesson yet, if she has not judgment to withhold and patience to restrain. A succession of children divide and perplex her care, and her *mate* has something else to do than to sit on the bough singing songs, or to go in search of fine caterpillars for the young brood. She is affectionate and anxious to do her duty, but the children are tiresome, and her head aches! Let her not be blamed, then, if she divide her task with another, let her not attempt what is beyond her strength.

We felt sorry that Mr. Muzzey thought it necessary to insert the chapter on "The Stepmother." Of course, wherever there is a stepmother, the child has been deprived of its first natural parent; there is no option given between the two. But knowing, as we do, some admirable instances of *step* maternal devotion, we feel that we can confidently assert that a spirit of kindness, joined with patient conscientiousness, may and do make this relation the best of substitutes, and sometimes even obliterate the loss. There is an infection of love imbibed by hanging over the cradle,—such as rev. gentlemen in their studies can scarcely conceive, but which has animated the breasts of many *foster* parents even of low degree, and why not the breast of the step-mother?

The voice from America tells us that "the present age is marked by the want among children of a spirit of reverence, subordination, and docility." We fear that this evil is not confined to the great republic of the West. Whence does it arise?

The present century began at a time of great commotions of opinion, and every stratum of the atmosphere has felt the movement. Manners have lost their stiffness, and education has been made a pastime. The inexperienced fathers and mothers have of course made a few blunders, and we believe one of the greatest has been stopping to argue and debate with their children on every petty subject of difference. "The child," says Mr. Muzzey, "should obey its parent,—obey without murmuring or questioning,—simply because he or she *is* a parent."

Imperious as this language may seem to some of the friends of free discussion, it is surely more equitable, as well as more convenient, than to attempt to carry by argument what you do not wish to be an *open question* and to close the debate at last with *sic volo, sic jubeo*. If papa may close his reasoning with *You must*, so may the juvenile debaters with *I wont*.

Miss Edgeworth tells us in her "Practical Education," that "children have not the abstract ideas of the pleasures of liberty; they do not, until they have suffered from ill-judged restraints, feel any strong desire to exercise what we call free-will: liberty is, with them, the liberty of doing certain specific things which they have found to be agreeable." It is well indeed for them when these *abstract ideas* of the pleasures of lawless liberty do not become too soon awakened. The restraint which the most enlightened of men submit themselves to by their self-imposed habits of order, is to a child a comfort and a help. Most readily would those placed under vacillating guidance exclaim, if they knew the language—

"Me this uncertain bondage tires,
I feel the *weight* of chance desires.

Mr. Muzzey well says—

"The education of some children proceeds, one must suppose, on the principle that we need do nothing in this world which we find is disagreeable, or which we even fear will be so. 'I do not want to do it,' from the lips of their children is a sufficient excuse with many parents for their not doing what is requested of them. But think of the result of this training! How often is every one obliged to perform disagreeable duties! If you allow your child to omit everything of this kind, you strike the word *duty* from his moral catalogue, and put *pleasures* in its place."

Mr. Muzzey tells an extraordinary story of a Quaker in France, who offered to four of his workmen in succession the gift of a Bible, or a present of fifteen francs. Three, from various reasons, preferred the gift of money; a boy of fourteen accepted the Bible, and found in it a gold coin worth forty francs; thus being, says Mr. Muzzey, enriched in both ways more than his associates. An honest youth would, in such a case, return money which seemed so much *out of place*.

We would strenuously object to all "pious frauds," both on the part of giver and receiver.

There are many good observations in this volume on the importance of *incidental* education, some of which remind us of Mrs. Barbauld's excellent essay, and are perhaps drawn from it. Although Mr. Muzzey magnifies the maternal character the most, he also requires a good deal from the father, as an assistant teacher, a sprightly playmate, and a ready and willing listener to his child's *own book*.

This is all very pleasant, and may be very beneficial when the father has time, patience, and inclination; but the stern business of life, ill-health, or a certain *immovability* of disposition, prevents some fathers from being companions in their children's sports, who may yet be most deservedly the objects of their filial love. We must find room for one short extract, containing very good advice:—

"The less of physical force or menacing language we use,—the less, to take an expressive word, we *scold* our children,—the more order and quiet we shall commonly secure. I have seen a family where a single word, or a look even, would allay a rising storm. The gentle but firm method is the best security for domestic peace." [London Inquirer.

THE BIBLE OUR ONLY CREED.

"They tell us (says Richard Baxter,) that heretics will subscribe to the Scriptures: and I tell them, that heretics may subscribe also to their Confessions, and force a sense of their own upon them; and that God never left them to make better Confessions, and fitter to discover heresies than Scripture doth afford. This is the one rule that God hath left, and men will needs blame this as insufficient, and mend God's works by the devices of their own brains, and then complain of divisions when they have made them."

It is said creeds are needed to keep the church pure. "How," says a Trinitarian, "could one who holds Unitarian views be kept out of our church, if we had no test but the Bible? We need some more definite expression of our faith. Hence we have a formula of faith in which our views are stated in such a manner as no believer in Unitarian doctrines can subscribe. Thus our creed preserves our church from heresy and false doctrines."

What does such language imply? The Trinitarian must keep his church pure; the Bible alone will not do it; so he draws up a creed which a believer of Unitarian sentiments cannot conscientiously subscribe. He effects his purpose, and prevents the Unitarian from entering his church. But does he never think that in excluding the Unitarian from his communion, he may be excluding a Christian? Or is it of so much consequence to preserve the purity and orthodoxy of the church, that the exclusion of a member of Christ may be regarded as an affair off small importance?

But I inquire,—Do creeds keep the church pure? What church? The one church of Christ, or a sectarian church? Has the Lutheran church been kept pure by its creed? Pure from what? Has the Lutheran creed been of any avail in keeping hypocrites out of the church? And can a creed be capable of preserving a church from the influx of false doctrines, so long as it does not save it from the reception of men of irregular and scandalous lives? Or has the Methodist creed kept the Methodist church sound in the faith? Is the Methodist creed actually believed by all, or nearly all, the members of that church? Do they all believe what their creed says respecting the Trinity and the person of Jesus Christ? Do they all believe the assertion of the creed, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; or, do not many of them believe with the Apostle James, "that by works a man is justified, and not by faith only?" How can a creed which thus pointedly and positively contradicts an Apostle, avail to preserve the purity of a church, or the orthodoxy of its doctrine?

It is idle to assert that a human creed preserves a church orthodox and pure. Facts abundantly disprove the assertion. The strictest creeds ever adopted by Protestant sects, have been the Calvinistic creeds. Yet how signally have they failed of producing a similarity of sentiment, and of preventing the irruption of Arminian and Unitarian doctrines! Take for instance the case of the Presbyterians in England. Their creed was strictly Calvinistic and Trinitarian. But did the creed keep heresies out of the church? By no means. Gradually the Arminian, and Arian, and Socinian doctrines crept into the church, and now Presbyterianism in England is almost synonymous with doctrinal error and heresy.

Or take the case of the church of England. The clergy of this church at their ordination bind themselves, by the solemnities of an oath, to preach the doctrines of the Anglican creed; and in their public worship the whole church constantly prays, "from all heresy and false doctrine, good Lord, deliver us." But has the creed of this church preserved the church from the invasion of other doctrines? No! "The major part of the clergy are not Calvinists, though the articles of the church of England are Calvinistical."

Experience has in frequent instances demonstrated the incompetency of human creeds to prevent the intrusion of heterodoxy. Indeed, every reflecting mind must see that if the Word of God cannot avail to preserve the purity and orthodoxy of the church, in vain shall we rely upon the frail barriers which human wisdom may erect against the overflowing floods of error.

The church of Christ is "one body," and has "one faith." To this one body belong all the good in the spiritual universe; and to the one faith, all that is true. Every pure soul is a member of Christ's mystic body. And every purifying truth is a part of the "one faith" of this "one body."

Let this truth be carefully pondered:—The one faith of Christ's Church comprehends all spiritual truth. This said Jesus: "When he, the Spirit of Truth is come, he will guide you into ALL TRUTH." (John 16: 13.)

Every spiritual truth, therefore, is a part of christianity. Whatever truths are contained in the Presbyterian, and Methodist, and Catholic creeds, are part of the "one faith" of Christ's church; and every christian has a right to study and to embrace those truths.

Now, if all spiritual truth belongs to christianity, it ought to be accredited and embraced as christianity. Truth should be received, not as of men, but as of God. The declaration of Paul to the Thessalonians is pertinent here. He says:—"For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the Word of man, but, (as it is in truth,) the Word of God, which effectually worketh also in you that believe." (1. Thess. 2: 13.)

Hence, if a truth be presented to one's mind, he is not to receive it as a part of a human system of faith; nor is he to believe it because Luther or Calvin, or Wesley, or Fox, believed and taught it; but simply because it is truth, and is of God.

On the other hand, truth must not be despised because it is believed and appropriated by a sect. Men are prone to be prejudiced against a truth which is presented to them under an unpopular name, or in a sectarian connexion. The influence of prejudice is very great; hence great care must be exercised that we do not reject the truth of God, as the word of man.

I repeat the sentiment, that whatever religious truth may be possessed by any sect, belongs to the christian. He has a right to seek and learn all truth. And it is both wicked and contemptible to frighten him away from the examination of a doctrine, by calling it hard names. If I find a truth started and discussed in a Unitarian publication, let me examine and learn that truth. Do not try to excite my prejudices, and to scare me away from the truth, by telling me that it is "Unitarianism." No! For it is not "Unitarianism." It is truth. And as truth—not as "Unitarianism"—will I receive it.

We injure the influence of truth by circumscribing it and shutting it up within the narrow limits of a party.

Whoever labors to present a truth as a denominationality—to make it appear as the peculium of a sect—cannot fail of exciting prejudices against that truth, and of detracting from its authority and influence.

Thus, all the truth in the spiritual universe is comprehended in the "one faith" of the church, and rightfully belongs to every member of Christ's mystic body. And he who has largely imbibed the spirit of the universal church, will have no sympathy with the contracted disposition which inclines its possessor to confine his thoughts within the narrow limits of a sect. The true man of the church is a freeman of the infinite universe. God hath made him "heir of all things." All truth is his to learn; and all the good which the truth can produce may be his to enjoy.

Now, if it be so that "all truth" is the promised heritage of the Christain, it must be his duty to make continued effort to learn truth. It is not enough that a man learn only the first principles of Christain faith, for an apostle exhorts us "to leave the principles of the doctrine of Christ, and to go on unto perfection." (Heb. 6: 1.) And the Scripture expressly commands believers to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. The Christian's growth in the knowledge of his Saviour must needs be eternal; for he must "grow up into him in all things, which is the head, even Christ."—must grow "unto a perfect man, unto the measure of the fulness of Christ." Eph. 4: 13, 15. Growth in christian knowledge and grace must needs be endless, if the spiritual perfections of our divine Pattern and Head be proposed to us as the object of our attainment. Accordingly, the Prophet declares, "of the increase of his government and kingdom, there shall be no end." Isa. 9; 7.

I am aware that this principle stands in direct antagonism to the prevalent opinion that no effort need be made to learn new truths in religion. The masses in Christendom are wedded to the opinions and speculations of their fathers. It is not generally believed that continual progress in the knowledge of religious truth is possible. On the contrary, it is supposed perhaps by a large majority of the Christian world, that the fathers and founders of the several religious denominations saw all or nearly all the light which God designed ever to afford the world. In consequence of this persuasion the religious world has been prone to study the writings of the fathers and reformers, in order to learn and embrace what they believed, rather than to read the Word of God for themselves, as an independent source of religious knowledge.

New truths in religion have generally been regarded with abhorrence by religious sects. The moment an individual opens his mouth to pronounce a religious truth which his grandfather did not know; or to deviate in the least from the beaten track of "the good old way;" that moment blind prejudices and fanatical zeal assail him as a perverter of men's minds and an enemy of society. The virtual language of religious communities has been, "Our fathers held the doctrines which we believe. They were pious and holy men. They lived in peace, and died in triumph. We choose to be saved by the faith of our fathers. We wish nothing more. We expect no new light; and are determined to walk in the old ways."

The principle upon which such declarations are based is unsound. It asserts, in effect, that one generation needs no more light than was enjoyed by its predecessor. But is this true? How can the Christian world admit it? If it be right that men should be content with the measure of light which saved their fathers, what need was there that Luther should arise to agitate communities and shake kingdoms with his opposition to the way of his fathers? Why was not Luther content with the measure of light which saved his fathers? Multitudes have been saved from their sins and enabled to triumph over the last enemy, by the faith which they learned in the bosom of the Roman Catholic church. Why then was not Luther content to know no more than his fathers, and to be saved in the same faith?

Or again—what need was there on this principle, that the new light of Christianity should break upon the world, and dispel the shadow of Judaism? The Mosaic religion had been the stay and hope of multitudes. It had nourished the faith and purified the hearts of an Elijah, a Samuel, a Daniel, an Isaiah, a Simeon, and an Anna, and of multitudes who knew no higher truth, and saw no brighter light, than the Mosiac system afforded them. With what assurance, therefore, might the three thousand who embraced Christianity on the day of Pentecost have pointed to their fathers, and replied to the solicitations of Peter by saying—"We will not abandon the faith of our fathers! They were wise and good men; useful in life and happy in death. The truths which God gave them by Moses were sufficient for them—they must suffice us. Away with your new doctrines! We need no new truth. We choose to go in the way of our fathers!"

Had such been the determination of those who were converted under the preaching of Peter, would they have been saved? Certainly not! Because *it is equally the duty of men to learn and obey the new truth which Heaven affords, as to prove faithful to the measure of truth already given.*

But has not all the religious truth which is useful to be known been imparted to us! Is not the New Testiment a sufficient rule of christian faith and life? Doubtless it is. And new light in religion is not to be expected from a new revelation which shall supersede the Gospel, but from a brighter out-shining of the Gospel itself. There is deeper meaning in Christianity than has yet been unfolded to the world. Men have chiefly employed their minds upon what may be appropriately called the *externals* of the faith. Past ages have not sufficiently appreciated the spiritual element in Christianity. It is hoped that the day is drawing near when greater light will shine forth from the inspired pages into the minds of men, when clear and correct views of truth shall dispel the mists of other times, and introduce a state of increased purity and holiness. The day draws near when *the spirit* of things shall be more studied than their envelopes, and when the christian world shall lift its voice to Heaven in the language of the royal Psalmist—"*Open thou mine eyes that I may behold wondrous things out of thy law.*" (Ps. 119: 18.) And as men become purer and holier we expect them to find a higher wisdom in the Oracles of God.

All spiritual truth is the promised heritage of the christian. And it will be given him proportionally to his increase of spiritual capacity; or (to use other words,) as he becomes able to bear it. What then is the obvious duty of the christian in regard to the increase of knowledge which God has promised the church? Is it not to put forth constant efforts to "*grow* in the knowledge of our Lord Jesus Christ!" Ought he to content himself with the measure of truth which his progenitors enjoyed? The Spirit of Truth has been given to guide him into "*all truth.*" God bids him advance! Can he—dare he—turn back his eyes to the places of his fathers, and refuse obedience to the heavenly mandate?

Our fathers were saved, not because they enjoyed either more or less light, but because they were faithful in learning what God communicated. If *we* receive and obey what God may communicate to us, we shall also be saved.

THE RUINS OF NINEVEH.

The London Times publishes the subjoined extracts from a letter of Mr. Stewart Erskins Rolland, late of the 69th regiment, who is now at Nimrod with Mr. Layard, assisting him in his endeavors to bring to light the hidden treasures of Nineveh.

The first two or three days at Mossul I spent in examining the excavations at Koynnjik, where fresh slabs are being every day brought to light. Two new colossal bulls, and two colossal figures were discovered while I was there, at the entrance of the city gates; and the pavement at the gateway, marked with ruts by chariots wheels, was also uncovered. I left my wife under Mrs. Rassam's care, and accompanied Layard a day's journey to the villages of Baarshedad and Bamyaneh, to the Mound of Khorsabad. We took grey-hounds with us, and had a day's hunting, catching seven antelopes.

After our return, Mr. Layard, Charlotte and I, and our servants, embarked on a raft, and floated down the Tigris in seven hours to this little village of Nimrod, close to the large mound, which was the first excavated, sending our baggage and horses by land. We have since been residing in his house here; it is, in fact, little more than a mud hut; but he has put in glass windows, a table, and some sofas, and made it as comfortable as circumstances will admit.

Layard has placed a party of the workmen under my control, and allowed me to dig where I please. I am sinking wells in all directions, and am not without hopes of discovering subterranean chambers, which I am convinced must exist. In one place, considerably below the level of any of the hitherto discovered monuments, a brick arch between two walls of brick has been uncovered; it is a puzzle to us all. Another great discovery is an immence stone wall, of most solid masonry, inside the brick pryamid. The workmen are laboring to force an entrance into it; but their progress is necessarily very slow, not exceeding a foot or two in a day. But the greatest discovery yet made since the earth was first turned, remains to be told. I will give it to you in due order. You must recollect that I commenced my letter on Christmas day, and am continuing it at intervals.

January 3, 1850. On the 28th of December, Lavard and I, with our attendants and two or three Arab Sheikhs, started off to pay a visit to the 'Tai,' on the other side of the 'Zab.' We were the first Europeans who had ever visited that country. Three hours' galloping from Nimrod brought us to the banks of the stream, which is as

of which the handles remain alone, the iron blades being decomposed, and a small marble vase. The cups and bowls and other ornaments are of some unknown alloy of metals; but they are all so encrusted with decomposed and crystalized copper, and so fragile, that they can not be handled without great danger; and Mr. Layard is sending them home in the state in which he fonnd them, without attempting to remove the rust. I spent eight hours, yesterday, scratching them out of the clay with my hands, as the operation was too delicate to allow even a knife to be used. My wife has employed the whole night in packing them.

We may now congratulate the British nation in being possessed of an entirely unique collection, the value of which is inestimable. The ornaments and sculpture on the vases denote a very advanced stage of civilization. Not the least curious of the discoveries are several hundreds of mother-o'-pearl studs, in form exactly resembling our shirt-buttons.

CHRISTIAN REGISTER.

Boston, Saturday, May 18, 1850.

DOCTRINE OF THE HOLY SPIRIT.

Of all kinds of religious influence or instrumentality, that is perhaps to be the most highly prized, especially in an age like this, which gives men a fresh assurance of the presence of the Divine Spirit in human affairs. Under the constant pressure of outward enterprise, and the importunate soliciting of material interests, we do deeply need an ever more and more vivid feeling, that "our life is hid with Christ in God." It is written of a certain ancient community, nominally Christian, that in reply to the question,—a question that Paul seems to have thought the first question to be asked, in those times, of professed Christians,—whether they had "received the Holy Spirit?" they answered that "they had not so much as heard whether there be any Holy Spirit." It is not for us to say that a state of such mournful darkness and spiritual bereavement is reproduced among us. But we may safely say, that this answer suggests one of our chief deficiencies. Christ certainly came to show us the Father, not to stand between us and Him, in such a sense as to hide Him from us, but to reveal Him more distinctly to our sight. It is here that the commonly received "Orthodox" doctrine of Christ's mediatorial office-labors. Instead of making Christ a manifestation of the Father, which is really the distinctive peculiarity of the Evangelical Unitarian preaching, it makes him a substitute for the Father, possessing and disclosing, it is true, that Father's attributes, but screening His *person* by his own.

There was more than a mere rhetorical figure in the Saviour's words, when he said, "I will send the Comforter to you." We unquestionably need to alter, as it seems to us, to a very considerable degree, the whole habit of our religious sentiment. We want to escape from our perpetual self-reference and self-dependence, into a more meek, docile, affectionate dependence on the present and helping spirit of God. Whatever our mood may be, confident or distrustful, elated at what we have been able to do, or humiliated that we have done so little, compared with our ability,—and both these states belong to the Christian experience—what an unspeakable relief it would be, if we could only cast ourselves back on the mighty Spirit, by whom both our strength and weakness are alike known, measured and pitied! We lay our plans, and labor at their execution; we resolve well, and struggle sincerely; we are anxious about results; we are disheartened that human progress is so slow, and our own attainments so feeble. What peace and what power it would give us, if, instead of fretting and teasing ourselves, we could only "have faith in God." We need a new doctrine, or rather we need, not so much a new doctrine as a new feeling, a new realization through our affections, of the Holy Spirit. No man can work in the religious life effectually, nor healthily, nor cordially, till he knows that God is with him. The trust that was in Jesus reached its loftiest triumph when he could say, "All ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

There can be no satisfactory system of religious teaching which does not commend to the heart as well as to the mind some practical and searching doctrine of the Holy Spirit. All systems that have borne the marks of profound thought, true or erroneous, have sought to comprehend and embody, in some intelligible form, this idea of dependence on the Spirit. The Romish and English Churches seek it in sacraments where a real sanctifying presence, or Apostolic inspiration, resides perpetually. The Brethren of the Society of Friends seek it in the inner light, "lighting every man." Many Protestants seek it in the extreme importance they refer to the offices of the third person in the Trinity.

Even out of the limits of Christendom, there are traces of the same native want of the soul. The Greek sage acknowledged his possessing divinity,—a dim intimation of a Christian truth. The old mythologies devised a poor shadow of the Omnipresence by multiplying deities, appointing them to all fields and departments of nature, and inaugurating a god over every interest of life.

In some form we must realize the Gospel truth in this matter, or there will be a fatal defect in the character of our piety. We must see to it that in doing away with the Supreme divinity of the Spirit, we do not deny the Personality and Presence of God, and lose ourselves in a cold, vague, meagre, abstract Pantheism. We must see God's spirit in contact with life and with the Universe at every point. We must recognize in every event of discipline a direct, instant Providence, the work of God's hand, the suggestion of his will. We must behold his personal energy, so acting through all law and filling it up with his vitality, that the idea of law will be merged and lost in that blessed feeling of affiliation and adoption by which we cry, "Abba, Father." In one word, we need to realize that "in Him we live, and move, and have our being."

Every great or greatly devout and profoundly religious mind in the Church has rested on this faith. What a perception of the Spirit, like "open vision," had Augustine, had Madame Guyon, had Theresa! Read the private outflowings of their penitence and prayer; never friend spoke more believingly and trustfully to a present and visible friend, than they to God. Fenelon, and the saints whose piety was of the same pure type with his,—too pure for the canons of the Romish Church to admit into the saintly calendar,—lived in this faith as in the atmosphere they breathed. Madame Guyon gives frequent and beautiful expressions to it in her devotional poetry. So she sings in the gloomy dungeon of the Bastile:

> "There is a light in yonder skies,
> A light unseen by outward eyes,—
> But clear and bright to inward sense,
> It shines, the star of Providence.
> In vain they smite me. Men but do
> What God permits with different view;
> To outward sight they wield the rod,
> But faith proclaims it all of God"

And she writes, in prose quite as striking, "Seek not consolation, but God. I do not ask for this, or that; I have no desire or petition for anything in particular; but I desire and choose for myself only what God desires and chooses." "The less you have of self," she wrote to Fenelon, when that eminent man took the preceptorship of the young Duke of Burgundy, "the more you will have of God. Leave all with God. Do not doubt that the fruit will come in season, and that God, through the faith of them that love him, will build up what is now in ruins."

Most of all do we want this vital and all-pervading reliance on the Spirit, in the work of our own spiritual culture, in passing from death unto life, and in going on towards perfection. There, of all the postures and endeavors of the soul, how utterly and how often does every disciple feel insufficient to himself! Vain, mistaken, self-deceived soul, if it is not so. There this blessed *leaning on the Spirit*, and forgetfulness of self, comforts as well as strengthens. What despondency, that will not be cheered when we can say, Lo, the lamp of the Lord is shining at my side! What daily drudgery will not be transfigured into dignity and honor, while the glory of this Infinite Presence shines upon it! What temptation will not be disarmed, when we feel God between our hearts and its assailing weapons! What peril can terrify us, in our march homewards, so long as we can say, "The Lord is on our side," "the Spirit witnessing with our spirits, that we are children of God!"

MINISTERIAL DIFFICULTIES.

In speaking of ministerial changes last week we gave a gloomy picture of ministerial and parochial experience. Few situations in life are more sad than those in which many faithful ministers with their helpless families are sometimes placed without any fault of their own. Where does the fault lie?

Not in the voluntary system; for if we understand the matter at all, there is no place where the ordinary country clergymen with their families are in a more deplorably dependent and impoverished condition than in the established church of England. Nor, except in some marks of distant outward respect, were the clergy of New England so well off a century ago as they are now. They had a permanent settlement and salaries to which they had a *legal* right. But the salaries were comparatively much less in amount than at the present time, and far more irregularly paid. The minister's family, even when he was a learned and able man, were often in want of the most ordinary food and raiment, although he continued through life in a single place. Neither is the difficulty greatest in our denomination where there is less ecclesiastical restraint than in any other Congregational body. The average tenure of the ministerial office is, we believe, considerably greater among Unitarians, than in any other denomination.

Where then does the fault lie?

Partly in the restlessness of our Congregations. They are more earnest to have their pews filled than their hearts or minds. Every parish therefore must have a popular preacher. Then the disputed political questions of the day are constantly coming up. One minister is obliged to leave, because he is too much of an abolitionist; another, because he is too conservative, and a third, because he will take no part on either side. Our country parishes are usually so weak that whatever offends the prejudices of two or three leading families, must almost of necessity result in the dismissal of the minister. Another cause of removal, perhaps quite as common as any of these, is an undue sensitiveness on the part of the minister, and an unwillingness to toil and hope and pray on through evil report till the unhappy effervescence of the hour is lived down. More than half the changes originate with the minister against the wishes of a large majority of the people.

But behind these immediate influences lies a cause of unhappiness, of far more serious magnitude and more difficult to remove, in the education of ministers and their wives.

It is felt, and will be felt while the present methods of education exist, in all denominations which require in the minister any high degree of intellectual and social culture. To show what we mean, we will suppose an extreme case, and yet in substance not a very uncommon one. A young man goes through College, where he is imbued with tastes and habits of intellectual, social and domestic refinement, which, however excellent and necessary in other respects, are not money-making, or money-saving tastes and habits. On the contrary, they are such as unawares and almost necessarily predispose him to comparatively expensive ways of living. He goes through the Divinity School under similar influences, and though he may learn to deny himself, some of his best and most valuable tastes are of a kind which are not consistent with a very close and calculating attention to money. He is settled very probably on a small salary. So long as he is a single man, it is all very well. But, as is very natural, he at length marries, and probably some one with tastes like his own. She may be cultivated, refined and possessed of the best graces of the womanly and Christian character. But she is without experience, and she has neither opportunity nor power to add to their narrow income. With the best intentions, with a self-denying spirit and with high religious aims, they begin life in debt, without the thrifty habits which can alone enable them to throw it off. Delicate health and a growing family, increase the difficulty. Household cares become more burdensome. They strive to lessen their expenses; but they are embarrassed. His relations with others, the necessities of hospitality and of a large general intercourse, make it impossible to live as inexpensively as he might in almost any other situation. He has hardly any liberty of choice. Under the pressure of embarrassment, his mind does not act with its former vigor. The parish, who if they wish or find it expedient, can far more easily subject their expenditures to a more rigid economy, do not sympathise with them, but lose their respect for them. And so they are turned adrift, the most helpless of human beings. A new parish is sought, its duties are entered upon with jaded hopes, the old difficulties are renewed, though every effort is made to avoid them. Sometimes the second or third experiment is successful, and sometimes the progress is only from bad to worse. The whole difficulty might have been avoided by a different sort of education, where the highest intellectual culture is connected with habits of physical hardihood and great economy. The union is not impossible. We have among us beautiful examples of it; and it is essential to the happiness, respectability and usefulness of the ministry.

Simple tastes, habits of manual industry and economy, by which the wear and tear of life may be lessened, and families made comfortable with small means, are among the gifts which stand next to the graces and virtues of pure religion; and if they were more generally cherished, they would remove no small part of the unhappiness to which we have alluded. If we could give but one article of advice to a young man and woman beginning the ministry, it would be in the language of the apostle: 'Owe no man any thing, but to love one another.' Wait, economise to any extent, do anything that is not wicked; but do not get into debt.

CHRISTIAN UNION.

We have no faith in any denominational efforts for a more extended Christian fellowship. It is only as we come to understand one another, and to find a common spirit of Christian love and faith drawing us together, that we can have any union worthy of the name. Some of our neighbors are filled with holy horror at what they discover of a movement in a portion of the Orthodox body towards fellowship with the Unitarian. We know nothing of any such movement, and should have no confidence in it as a formal measure, if it were to be made. But we do feel in our hearts a true spiritual union with many who are wholly separated from us by their ecclesiastical relations; and if we and they are faithful to the highest Christian light that comes to us and to the best affinities of regenerate Christian souls, we must, as followers of a common Lord, be of the same family and at length feel that we are so. We may not sit at the same table of commemoration, or publicly unite in our devotions. Still we are bound together by stronger than sectarian ties, and no human power can estrange us from one another.

These remarks have been suggested to us by a letter just received from a distinguished scholar and divine, whose Orthodox zeal and soundness, we think, no one would venture to qestion. "In early life," he says. "I was familiar somewhat with Unitarian publications. . . But for many years the pressure of duties upon me has led me to neglect their perusal. Now it gives me much pleasure to observe the great advance in spirituality which the Register exhibits. Truly this is the way to bring Christians of every name together. If all will strive to exhibit and feel the spirit of the Gospel, they will approximate more and more, and genuine Christian union will be the result."

For these words we would express our gratitude, not as something personal to ourselves, but as indicating a disposition which lies deeper than the miserable disputes of the day, and which no amount of sectarian malice or misrepresentation can extinguish. We believe in the sound Christian heart of our New England Churches; and we believe also that a day is coming when without compromising or undervaluing our views of Christian doctrine we shall find ourselves "in a large place," where we may unite in Christian sympathy and Christian labor.

FEAR OF DEATH.

There are those who seem to think it a matter of boasting that they are not afraid of death, and who suppose that the grim enemy is conquered if they can look him in the face without apprehension. But this way of thinking is childishness and folly. Simply to meet death courageously is not so very great an achievement. Men expose themselves to it for the sake of gain, at the bidding of passion, and even from the fear of seeming afraid. You can recruit an army of men at any time, all of whom for a few dollars a month will expose themselves to the hazard of death. If one will stupefy his mind, or shut it up within the present world and resolutely refuse to look beyond our earthly horizon, the mortal hour may be met by any one with tolerable composure.

Not afraid to die! This is not the question. The true question is—are you prepared to die? Are you prepared to enter a world of purity and holiness? Are you ready to give an account of the deeds done in the body? Death may or may not be a matter of small moment. It is *that which is after death*, which a wise man thinks of and which throws such an awful shadow on the dying hour. If all were to be over when the heart ceases to beat, the event might be sad and dreary; but it is the fact that then *all is not over*, that an unfolding eternity is as it were beginning, that the entrance on the future begins with a dread summing up of the past, which makes the thoughtful shrink from the dark mysteries beyond the grave.

Let not one try to steel himself against dying; but let him prepare *to live*. It is not courage which we want, but repentance and obedience, and submission of heart and will and life to God. This, and this alone gives the only victory worth having over death. It is a well-founded faith in God's forgiving mercy which scatters the shadows that gather so thickly in the death chamber. Let us have for that hour, not mere animal courage or insensibility, but a humble and trusting hope, founded on penitence and piety and the assurance of God's mercy through our Saviour Jesus Christ.

CONSCIENCE.

This is rather a suspicious word, we know. But we assure our readers that we mean no harm by it. We are neither planning an Inquisition, nor plotting rebellion. We only wish to point out some of the abuses of a good thing, and to ascertain how it may be safely used.

In the first place, violently conscientious men and women forget that other people may have consciences as well as they, and therefore upbraid and condemn all whose conduct does not square with their notions of duty. But conscience is given to each individual for his own guidance, and when he so uses it as to interfere with the free action of other minds, he perverts an instrument of highest good into an engine of torture and corruption. He is seeking to destroy in others that which he professes to value as the highest law of his own nature. Here is often the mistake of very conscientious men, who would act powerfully on the minds of others. They see so clearly for themselves that they have no patience with those who cannot see as they do. It is hard for them to believe that any are honest whose moral convictions on complicated subjects are different from their own. They are overbearing, intolerant and tyrannical; and if they only had the power would become the worst of despots and oppressors. Usually such persons have no enlargement of mind, but all their energy is turned in a particular direction to crush what is most to be honored in those who may oppose them.

On the other hand there are those who make just the opposite mistake, though from the same fundamental error. They too forget that conscience is a guide only to each individual, and therefore talk of other people's consciences as a reason why we are not to be bound inflexibly by our own convictions. There are, we are told, "religious, conscientious men, who believe that Slavery is a good institution. Why then should we so strenuously set ourselves against it? Are not their conscientious convictions as worthy of regard as ours?" Setting aside the blinding influences of education and selfish interest, it may be that they are as sincerely conscientious as we, and if so they must be true to their convictions, and we must be charitable in our judgments of them. But because *they* are sincere, *we* are not therefore to give up *our* convictions and act in conformity with theirs. The very law which binds them to their conscientious convictions, binds us with equal force to ours, and we cannot give up to them without treason to the highest law of our nature. The attempt sometimes made to create in us a distrust of all moral conclusions because of the different convictions of good men, must, if generally successful, result in the dissolution of all the moral elements which hold society together. An immediate purpose may be gained, political quiet may for a time be restored, or some threatened evil temporarily averted, but a fatal, though slow-working poison is infused into the life-blood of the community.

We must then beware of attempting to force our convictions on others without their free moral assent, and we must equally beware of giving up or distrusting our deliberate convictions because they differ from the convictions of some whom we respect and honor. Our integrity before God depends more on our fidelity to what we believe to be right than on the absolute truth of our moral convictions, though both are of great importance. A faithful believer of Mahometism is nearer the kingdom of heaven than an unfaithful Christian; although, independently of its divine authority, Christianity to those who obey it is infinitely more favorable to the highest moral, social, and religious culture.

CARLYLE AND CARLYLESE.

There is much that is profitable both for instruction and rebuke in the history of Carlyle as a writer. In his earlier articles, (those through which he grew into a self-consciousness of power,) he exhibits the marks of a vigorous, earnest, serious mind, takes a tenacious grasp and gives an exhausting view of his subjects, and uses the vernacular English with competent skill and grace. In Sartor Resartus he tried his first bold, almost desperate experiment on the receptivity of an Anglo-Saxon public. The work, though abounding in truisms disguised as paradoxes, and disfigured by solecisms and barbarisms of style without number, was eagerly read for the scintillations of true wit and the gleams of far-seeing wisdom, which flashed at intervals through the obscurity and rubbish. But it was too evident even then that the continuous staple of manly thought was broken, and that the power of instructing and edifying had been surrendered for that of startling and astonishing. As a thinker, he has been degenerating ever since; while, as an audacious word-juggler, he has outdone his former self with every new appearance before the public, till now his dialect is like that of a child who had learned to talk under the walls of Babel. His Latter-Day Pamphlets, now in the course of publication, are remarkable for nothing so much as for the feebleness and triteness of their material, as compared with the flaunting, many-colored robe in which it is arrayed. The intellectual part of these pamphlets is as vague, too, as it is weak, indicating in the writer indefinite impressions rather than distinct ideas of things,—shadowy, dream-like glimpses of thought rather than the clear and continuous vision of a man thoroughly awake.

Now, we are disposed to ascribe this decline in Carlyle's mental capacity, or at least in his power over other minds, to the absurd affectation, which has made him ashamed of his English, and led him to write a leash of languages at once. The painter, who was vain enough of his skill to attempt to paint a landscape with a shoe-brush, or the sculptor, who sought to rival Canova with a handsaw in place of a chisel, would, of course, produce only burlesques upon his art. We have heard, indeed, that Paganini could afford to break all the strings save one in his violin; but that one was, no doubt, well stretched and tuned. Nor have we yet learned that there are, either in handicraft, art, or literature, any well established exceptions to the rule, which estimates the worth and excellence of products in the joint ratio of the ability of the operator and the adaptation of his tools to their office. Bad tools cannot do good work. Words are the thinkers' tools no less than the writers'. The language, in which a man thinks, is an important element in determining whether his thoughts shall be definite or vague, profound or shallow, adequate or paltry. Thus, though in theology and poetry the Hebrew mind has taught and inspired the whole civilized world, the Hebrew language could never have furnished terms for the intellectual processes of Kant, Cousin, or Coleridge. The French might be the language of a cultivated and refined people for a whole millennium, without affording a vehicle for imaginings as lofty as Milton's or as horrible as Dante's.

So long as the German tongue retains its present relative character, it must invite and cherish the microscopic habit of mental vision, which in point of fact, characterises all departments of German literature. Thus, to resume our homely metaphor, each separate language may be regarded as a distinct set of tools for the mental operations of thought and expression: and with each some kinds of work may be done with peculiar facility and thoroughness. But Carlylese not only uses promiscuously tools from different sets, which do not belong together and are unfitted to each other's work, but he sticks a blade from one set into a handle from another, and whets it with a bone from a third. His words and parts of words often look as if they had come together by some freak of irresponsible chance, and as if they were wretchedly in one another's way. If he thinks in Carlylese, it is utterly impossible that he should think coherently,—that he should reach adequate conceptions or take profound views of any class of subjects. If he thinks in English, he must needs find himself unable to transfuse his thoughts into Carlylese, without a vast amount of waste and damage. Have we any readers, who are disposed to take him for a model of style? If they are brainless, we would encourage them to do so; for there are sundry young men and maidens, who are thoroughly prepossessed with the belief that none but a genius can write Carlylese, and therefore always praise it, but never expect to understand it. But if a man has wit, wisdom or simply Anglo-Saxon common sense, he can find no so appropriate vehicle for communication with the public as our vernacular English.

MR. HITCHCOCK.—We understand that the Rev. Dr. Hitchcock, President of Amherst College has sailed for Europe. We are glad to be represented abroad by such specimens of American character and scholarship.

THE SABBATH.

The law of the Sabbath is as much a law of human, of animal, nay, of inanimate nature, as it is of the decalogue,—as much an insitution of natural, as of revealed religion. Man's strength will not bear a perpetual strain. It has always been found necessary to give periods of relaxation to the toil-driven. We have no doubt that, not first through Moses, but in the very infancy of our race, the one day's rest in seven was ordained for this merciful end. Where among the heathen nations of antiquity this institution passed out of use, its place was supplied, though imperfectly and awkwardly, by feast-days, saturnalia, public games,—times when the axe, hammer and distaff were laid aside, and the very slave was as free as his master. Even the brutes that help man toil must have their Sabbath. On our old stage routes, there was a most wasteful difference in the endurance of animal strength and life against those lines where "Sunday shone no Sabbath-day," and in favor of those which ran only six days in the seven. When, during the reign of infidelity in France, the National Assembly abolished the Sabbath, and divided the month and the year into *decades* with one holiday in ten, the peasantry found that their cattle could not be found to change the law of God for the commandment of men,—that their power of labor and their animal spirits drooped and failed under the new order of things, "Our cattle," said they, "know the Sabbath, and will have it;" and the one day's rest in seven was quite generally resumed in the agricultural districts long before the nation shook off its nightmare of atheism. Even the inanimate agents that do man's bidding, the fixtures of steam and water power, and the best-adjusted machinery, need a periodical cessation of their courses, repair, refitting, cleansing, full as often as prolonged rest is craved by human limbs and sinews. We deem it indeed an unchristian abuse of consecrated hours to employ them in the repair of water courses and the readjusting of machinery. But the fact that, in most of our great manufacturing establishments, a large portion of Sabbath time is thus appropriated, is a pregnant and instructive fact. It shows us how imbedded in the essential constitution of human existence,—how inherent in the very nature of things, is the law of the Sabbath,—how utterly impossible it would be for avarice and cupidity, though driven to desperation, to extort from man incessant toil. Thus by an inevitable necessity has God provided for the deepest wants and the most worthy employments of the human soul, compelling at intervals the suspension of labor, and inviting man to quiet communion with his own heart and with the spiritual universe. All experience, too, has shown that the one day in seven is about the proportion of rest, with which human industry can produce the richest material results, and character bear its best fruits. The rest of the Sabbath has never been invaded or set aside without a decided depreciation both as to the quantity and quality of industrial products, and a marked degradation of the moral nature. On the other hand, the multiplication of holidays, as in Catholic countries, has tended towards idleness, unthrift and dissipation. Man has always labored with the best effect for both worlds, where the weekly Sabbath has been held in the most sacred regard, and where the additional intervals of recreation have borne no considerable proportion to the time devoted in full to secular avocations.

HOME.

Among the so-called reform movements of our day, none has put forth more imposing claims upon regard, or has been more richly adorned by the elevated mental and moral qualities of its advocates, than Socialism in its various forms. From the harmless speculation of here and there a whimsical enthusiast or an unsphered political schemer it has grown into one of the chief motive powers of the age. It undoubtedly dethroned Louis Philippe, and thus gave the initial impulse to the revolutionary spirit all over Europe, while it still contributes more than all things else to make the present *regime* in France insecure and of doubtful continuance. In England and the United States, (thanks to the large infusion of Anglo-Saxon common sense) the greatest experiments of Socialism have cost only the printing,—the overt attempts to realize them have been of too limited extent and too ephemeral duration to render even their failure a matter of general notoriety. Yet it is impossible to overlook the fact, that, since this subject has occupied a prominent place in the periodical press and the lecture room, there have been many indications of a declining reverence for that earliest of divine institutions,—the family. It is at this point that the various systems of Socialism agree. We by no means do them the injustice of confounding them with one another. Those which acknowledge the right of individual property, but would have men form extended partnerships for its more rapid acquisition and its more economical expenditure, are of course much less to be condemned than those, which wage direct and truculent war on the principle of ownership. Fourier and Proudhon represent, the former a reconstructive, the latter a destructive school of political economy. But all these systems agree in subordinating the family to the industrial community, in substituting barracks for homes, the populous refectory for the household table, the infant school room for the nursery, and the child-reeve's formulary of educational service for the mother's labor of love. And it is chiefly for this feature that we distrust and deprecate the progress of the Socialistic philosophy, (if philosophy it be.)

We look with unbounded reverence on that provision in the constitution of things, by which "God setteth the solitary in families." We can say of it with literal truth: "It is the Lord's doing, and it is marvelous in our eyes." There is not in human life a fact more wonderful in itself, or richer in materials of gratitude to the All-Merciful, than that almost every human being has a home. We may visit a ship's crew, composed of men from almost half a score of nations, many of them truants from boyhood, and not find one, who does not claim to belong to some home. There is a spot on earth towards which the wanderer's heart gravitates in his lonely and serious moments. It may have been long unvisited, yet, he thinks there is still heart-room for him in that one domestic group. He dreams of returning thither at some distant day, and hopes to close his eyes where they first saw the light. Or if the home circle has become scattered or has its place only in the cemetery, still the remembrance of it is the one green spot in memory's waste,—he recalls it with a softened heart, and whatever gentle feelings and tender emotions he has, cluster around it. If he is reckless, it gives him some thoughtful moments,—if he is vicious, he is less so than if he had no home to look back upon.

We cast our eyes over the street group collected by some sudden call of curiosity or alarm. We see in the crowd many of no note in the world's esteem, cumberers of the ground, burdens upon reluctant charity, drones in the great hive, corrupt and pestilential elements in the lower strata of society. Yet there is a spot, (we rejoice to remind ourselves,) where the most squalid of them is a central object of regard, perhaps of love as tender as that which makes our own home happy. There is a wife, who hastens her slender preparations for his evening comfort,—children who greet him by the most endearing of names, and who would not forsake his guardianship for the most affluent abode. He is a prince in his little empire, and its security and love make large amends to him for the toil and buffeting of his despised walk among men. Is he a bad man? still there are those who would cover his failings, temporize with his infirmities, remember his better days, and never yield up the long deferred hope of better days to come. Is the dwelling the abode of common vices and mutual strife? there still are seasons of reconciliation, confidence and enjoyment. Their way through the desert leads them now and then to an oasis, though it be of scanty green and brief blossoming.

But never do we feel more thankful for the institution of home, than when we look at a promiscuous company of children of all conditions at school or at play. We see among them not a few, in whom, with the kindest heart, it is impossible to summon up an individual interest,—the filthy-apparelled, the ill-mannered, the misshapen. And yet, among them all, there is most probably not an unhappy face, and the most ragged and uncouth have nothing in eye or manner to claim our pity more than the best conditioned. For every one of them has a close and a dear place in the hearts of one little circle. On the coarse and patched garment of that ill-clad urchin the mother has wrought lovingly, and appended to it some hoarded remnant of obsolete finery, and to her eye it is not uncomely. The stupidity of this child is regarded at home as an edifying meekness and quietness of spirit, while the pertness of that other, so offensive everywhere else, has installed him as the family wit. The deformed boy has a little sister who thinks him beautiful; and in all domestic arrangements and festivities, his is the sunny side and the Benjamin's portion. What would become of him in the *phalanstery?*

Homes, be it remembered, are formed in all nations, and under every degree of culture. Where the simplest acts of civilized life are unknown, still men do not herd together like cattle. but each family has its separate dwelling, be it tent, cave, wigwam, or cabin. Nor can we go so low in savage life, that there would not be an absolute loss and heart-chill in transferring the inmates of homes to the spacious halls, and neat, bare dormitories of the Socialist's Utopia. Could we put in one scale the refinements, comforts, and enjoyments of mankind, independently of home, and in the other those that flow directly from domestic life, or are inseparably connected with it, the latter would immeasureably preponderate. For these reasons, more than for any other, do we find ourselves repelled from, and disgusted by, the plausible calculations and reasonings of the apostles of Socialism. We care not how many Christian elements are infused into the family; we long for the fulfilment of the promise, "In thy seed shall all the families of the earth be blessed;" but we do not believe that man's device can replace the divine ordinance of the separate household by any other arrangement so well adapted to secure the happiness of this life, and to ripen individual character for heaven.

THE MOSAIC ACCOUNT OF THE CREATION.

The introductory portion of Genesis has been regarded on all hands, too much as a historical document. Believers have loved to look upon it as a sufficiently complete and literal narrative of the Creator, while skeptics have felt themselves authorized to deny its authenticity, if they could trace in it here and there a seeming discrepancy with the results of modern science. We do not believe that Moses wrote this narrative with a historian's design or self-consciousness. His object was not to describe the creation, but to indicate the Creator. Genesis seems pervaded by the purpose of superseding idolatry, and undeifying false gods. It is a record, the reception of which must have been the best possible safeguard, against the worship of all gods but Jehovah. It showed the birth or the origin of whomever and whatever had attracted, or was likely to attract the adoration of the ancient world. Thus the detailed genealogies of the heads of tribes and fathers of nations showed them to have been mortal men, too plainly for them to be regarded in subsequent ages as having either come down from heaven, or been exalted to divine honors by their services and merits. Accordingly the Hebrews were almost the only ancient people that did not worship their ancestors. Thus too, the inventors of arts and trades were specified by name and descent, else Jubal, Tubal-cain and Noah would have borne in Jewish fable the places occupied in classic mythology by Apollo, Vulcan and Bacchus.

Now this same purpose seems to have governed Moses in selecting the objects singled out for special mention in his first chapter. His people had to encounter two principal forms of false religion,—the one, the worship of the sun and the heavenly bodies, which seems to have prevailed from the earliest times in Mesopotamia, — the other, that of plants, animals and the Nile, which, there is ample reason to suppose, characterised the Egyptians in his day no less than in the age of Herodotus. He therefore specifies these several objects as the creatures of God, not, as we think, intending to give a complete catalogue of the things that were made, or placing any stress on the order of creation, but virtually saying:—"God made sun, moon and stars,—therefore worship them not. He divided the waters from the dry land,—deify not then the river to which you may owe your harvest-wealth. Every plant, every animal sprang into being at his fiat,—adore not then the leek or the palm tree, the sea-monster or the beast of prey, the cloud-piercing ibis or the serviceable ox." *God made*, are the emphatic words; and could it be proved that the Mosaic order was the very reverse of that indicated by geological science, the record would seem to us none the less authentic, none the less redolent of divine inspiration. But the general coincidence between the Mosaic and the geological order of creation, though an entirely secondary circumstance, deepens our conviction of the divine origin of the sources whence Moses drew his narrative.

We are inclined to give a theological rather than a historical significance to the six days of creation. We do not belive that Moses meant to teach dogmatically that the work of creation was accomplished in six solar days, or in precisely that number of successive epochs distinguishable from each other, and incapable of being represented as more or less numerous. But the Sabbath was a divine institution,—consecrated both to rest from secular toil and to religious contemplation. The chief theme of religious contemplation must naturally have been the attributes of God as manifested in creation. This theme is suggested in the fourth commandment. Must not the devotion of those primitive days have been greatly aided, and at the same time added sanction have been given to the Sabbath, by the distribution of the drama of creation into six separate acts, followed by the divine Sabbath, when God "rested from all his work that he had made?" The devout Hebrew found his six day's labor and the rest of the seventh sublimely typefied in the history of the world; and the revolution of every week reminded him of the Creator, and brought afresh to his mind the majestic series of his works. We are disposed therefore to account for the form of the opening narrative of Genesis by the divinely appointed order of the week; and in this regard we would look upon the story of the creation as a comment on the fourth commandment of the decalogue.

MR. WINTHROP'S SPEECH.

Mr. Winthrop's position in Congress has caused his speech to be looked for with much solicitude. It seems to us that he has met the occasion in a way that must gratify all who have the interests of the country at heart. It is an admirable specimen of parliamentary eloquence. It is frank, honorable and decided without being antagonistic. It maintains the great cause of human freedom and human rights with unfaltering firmness, in the spirit of the Declaration of Independence and of the Constitution, and does it without bitterness, or denunciation. It is not a sectional but an American speech, such as all speeches ought to be which are made in Congress. We think that the North will respond to the sentiment and that the South will respect the man. If it were more partisan, impassioned and one-sided, it might attract more attention to himself in the way of admiration or denunciation, but it would be at the sacrifice of all the highest interests of the country. For ourselves, we believe that the plan which he supports furnishes the best platform on which to arrange the conflicting interests of the North and South. We should prefer the extension of the ordinance of '87 over all new territory, but if it be impossible to secure this, the President's plan seems to us by far the best which has been proposed. At any rate, whatever is done, to any good purpose, will be, not through speeches made for popular effect either at the North or South, but by men who are willing to take into view the whole country, and to treat subjects of difference in the straight-forward, conciliatory and statesman-like manner which characterises the remarks of Mr. Winthrop. It is easy and tempting to occupy the position of a partisan, it is pleasant to deal in rhetorical flourishes, but something more and higher is wanted, at the present crisis. Whatever measure may be finally adopted, we are sure that Mr Winthrop's course is one which will be found to have promoted wise and healthful legislation and the true welfare of the land. We have felt bound to speak of this, because in the excited state of the times, men forget how pernicious it is to let the passions usurp the place of the judgment, and how important every effort is, which tends to lead the public to a calm, judicious and national view of the great questions of the day.

DUDLEIAN LECTURE.

In our last number we were able to do no more than speak of the delivery of the Lecture by Dr. Hall, on the appointed day.

The subject was the Validity of the Mode of Ordination, as practised by the Churches of New England. Dr. H. began by quoting the words of the founder of the Lecture, and commending the mildness and charity of its phraseology, in not questioning the validity of Ordination as practised by the Church of England, but warmly vindicating the sufficiency and authority of our own. The word *validity* he defined as implying sufficient Scriptural sanction, historical authority and practical use. He said that the words of the founder would guide him in his treatment of the subject. It admitted of being treated from a controversial and a spiritual point of view. As a subject of controversy, it embraced much matter external to the Christian Scriptures. Dr. Hall said that there was a degree of vagueness in the statement of the claims of Episcopacy, and he argued that this vagueness and uncertainty—validity not admitting of degrees—was fatal to the claims themselves. He quoted the late Bishop White, of Pennsylvania, against many of his own communion, as admitting the Christian character of our churches and discipline, though he affirmed that they were not perfectly conformed to the Gospel pattern. None but the most extreme formalists presumed to assert that there was no salvation out of their church. The preacher then adverted to the Christian records, showing that no words of the Saviour could be quoted in support of the Episcopal theory, and that Jesus instituted no mode of ordination, or ritual system for his church. The argument from the Epistles had been gone over so often that it needed no new statement. The preacher then turned to the spiritual view of his subject. Christianity is a religion of the heart and the life. It is not identified with any system of forms, or dependent in any way upon prelatical institutions, but offers simple lessons of duty for the conduct, requires no mediation but that of Christ, and respects the freedom of thought in every sincere disciple. This Lecture will doubtless be published, when we may have occasion to refer to it again.

UNITARIAN BOOK AND PAMPHLET SOCIETY.—At the recent annual meeting of this Society, Francis Brown was elected President of the Society; Francis Alger, Vice President; Theodore H. Bell, Treasurer; S. G. Simpkins, Secretary; and Messrs. James Tolman, Charles Faulkner and D. R. Chapman, in connection with the other officers, were appointed the Executive Committee for the ensuing year.

The Society have distributed, during the past year, (mostly at the West,) 6350 Tracts and 750 bound volumes, and have received from sundry persons 372 Tracts and 23 bound volumes. Also from Rev. Mr. Bartol's Society, 400 copies of the Hymn Book, recently in use by that Society, which will be given to such religious societies at the West, or elsewhere, as may stand in need of them. It appears from the Treasurer's last Report, that the funds of the Society are now much reduced, and need immediate replenishing.

Those persons or societies who may be desirous of aiding in the distribution of Books and Tracts at the West, can do much by their donations, or by the contribution of ten dollars, to constitute their Pastor, or any other person, a life member of this Society.

A BUST IN MARBLE of the late DR. PIERCE of Brookline, to be presented by some of his friends to Harvard College, is now to be seen at the store of JONES, BALL & POOR. It was executed by MR THOMAS CAREW, Harrison Avenue, a young artist of much promise, and is very highly commended as a likeness and work of art. The marble is a beautiful specimen, and the work does justice to the material and the subject. Indeed we do not see how marble can be more beautifully wrought.

SUNDAY SCHOOL SOCIETY.—The Secretary of this Society would state, that from the general compliance with the request of the Circular of the Committee, there is a hope that *every Sunday School* in our denomination will be reported. From these many witnesses the most important conclusions can be drawn. We shall know the power, extent and value of this great system of Christian culture. A printed Circular was sent to each school, directed to the Pastor of the Church. If there be any Pastor, who has not received one, he can be furnished by applying to Messrs. Crosby & Nichols. A few schools remain yet unreported. Statements of their numbers &c., have in some cases, been received from teachers; but it would be preferable to have authentic data under the hand of the Pastor or superintendent. We would respectfully urge their earliest attention to the subject.

News from the Churches.

WEST BRIDGEWATER. This church is the mother-church of Bridgewater,—the four towns, North, South, East and West Bridgewater having formerly united to worship on this Zion hill, and under three Pastors having filled out one hundred and sixty-seven years. At present, the society enjoys the very highest prosperity, under Mr. Forman's ministry, the congregation has increased until every seat is occupied, and union has succeeded to division. His is the only church in that immediate neighborhood; and it is pleasant when the Sabbath-bell stirs the still air to see the people pouring forth from every quarter to one central spot.

We understand that the East Bridgewater Meeting-House will be altered ere long as the West church was, parting off the lower story for a lecture-room, and appropriating the upper for worship. The Unitarian House at the North Village is at present occupied by Baptists; but, that rapidly-growing community it is believed would soon rally around another church of Liberal Christians, could one be found to devote himself to this good work.

GREENFIELD, MASS. Our Unitarian brethren, in this beautiful village, have just opened their house of worship under most auspicious prospects. There is a custom in the other denominations, in that place, of "letting the pews" annually; premiums being offered at auction for choice. The Unitarians proposed to do the same. The original owners gave up their pews, for the purpose of sale; and purchased anew. These relinquishments were made with a hearty good-will; and the consequence has been that most of the pews have been promptly hired. The promise of a full house and a strong society is all that we could wish under the circumstances. In the congregation are many sound heads and sound hearts; and we hope they may find a minister who can meet the wants of both. The first service was on the 5th inst. A Sunday School was gathered; and the Lord's supper administered. We wish them prosperity.

DORCHESTER. We understand that Mr. Samuel Johnson has been invited to preach at Harrison Square, Dorchester, for the next six months.

MANSFIELD. Mr. Daniel W. Stevens will be ordained over the Unitarian Church and Society in Mansfield on Wednesday next, the 22d inst. Sermon by Rev. Dr. Putnam of Roxbury.

KEENE, N. H. Rev. Mr. Mountford of England is engaged to preach at Keene, the next four Sabbaths.

FELTVILLE, N. Y. We are happy to learn that Unitarian preaching is to be continued at Feltville. Rev. Austin Craig is to succeed Rev Edward Stone.

Notices of New Publications.

THE HUNGARIAN REVOLUTION: by Johann Pragay, Col. and Adjutant General, under Kossuth. New York: G. P. Putnam. 1850.

PARALLELS BETWEEN THE CONSTITUTION AND CONSTITUTIONAL HISTORY OF ENGLAND AND HUNGARY: by J. Toulmin Smith Esq., of Lincoln's Inn. From Second English Edition. Boston: Ticknor, Reed & Fields. 18.0.

The author of the first of the above works by his official position had an opportunity of knowing the whole interior working of the Hungarian Revolution. He writes like a thoroughly honest man. He hates the Austrians, abhors traitors, and is doubtless prejudiced. But the work is all the more interesting and valuable because it expresses the Hungarian spirit, without attempting to conceal it under any affected coldness of historial propriety. It contains an account of the leading Hungarians, and the portraits of character which he gives, read as if they must be likenesses. It lacks the picturesque style which the "Letters" by a German Officer in the Austrian Service (which we have previously noticed) possessed, and the two books might be read profitably together. At any rate, this must be one of the most valuable that has as yet appeared on the same subject.

Mr. Smith's pamphlet seems to be the work of a sensible and well-informed man. It contains an account of the Hungarian Revolution, a comparison of the Constitutional History of England and Hungary, and the bearing of this History and of the recent struggle, on Free Institutions. It is a discussion of principles as well as a narrative of facts, and had passed through two editions in England before it was published in this country.

HOUSEHOLD WORDS, Dickens' Weekly Journal, No. 3.

Genial, humane, and entertaining as ever, an organ of reform, good nature, and brilliant talents. Too many of the stories are continued from No. to No. But then, the No's come once a week. Joined with the "Household Words," there is now to be published a monthly supplementary sheet called "The Household Narrative of Current Events," comprising an Abstract or History of occurrences in that month, native and foreign. From a curious account, in this No., of the Lucifer Match Manufacturers, it appears that no less than ten millions of boxes of these matches are made annually in London alone.

GOLDSMITH'S MISCELLANEOUS WORKS, Vol. IV. New York: Geo. P. Putnam.

Putnam of New York has issued the last volume of a complete edition of Goldsmith's Miscellaneous Works. The present volume contains his poems, comedies, and literary criticisms. Of the excellence of Goldsmith's writings nothing remains to be said. They are, and long will be, read by all who read anything. This edition is in all respects an excellent one. It is printed on good paper, with a good sized and legible type, is fitted to be placed on the shelves of a library, is very cheap, and is the edition to be bought. It is for sale in Boston, at Crosby & Nichols's, Washington street.

LAYS FOR THE SABBATH, a Collection of Religious Poetry. Revised, with Additions. Crosby & Nichols. 1850.

It is pleasant to meet this old friend in a new and fitting form, and to have this proof that it still goes on executing its beneficent and consoling ministry in a wider and wider circle. It has consoled many solitary hearts, helped many prayers, and guided many aimless affections to Heaven. The work contains many of the best lyrical pieces of American as well as English authors, and the merit of the selections is fairly divided between the taste and judgment of Emily Taylor on one side of the Atlantic, and Rev. John Pierpont on the other.

THE PROMETHEUS AND AESCHYLUS, with Notes, for the Use of Colleges in the United States. New Edition, revised. 1850.

This edition is carefully prepared by President Woolsey, of Yale College, and follows mainly the text of Dindorff. It presents a readable page, and a convenient shape. The preface contains an interesting analysis of the tragedy, and the whole is made, by the Author's approved scholarship, as worthy a place in the gentleman's library as on the Collegian's study-table.

HISTORICAL VIEW OF THE LANGUAGES AND LITERATURE OF THE SLAVIC NATIONS, with a Sketch of their Popular Poetry: by Talvi. With a Preface by Edward Robinson, D D., LL.D. New York: George P. Putnam. For sale by Crosby & Nichols.

This is not a book for the day alone, but an elaborate, carefully written, instructive and interesting treatise on a subject which we have hitherto known very little of—the language and literature of Russia, Bohemia, Poland, and other kindred people. It is understood to be by the accomplished wife of Prof. Robinson.

JOURNAL OF THREE YEARS' RESIDENCE IN ABYSSINIA: by Sam'l Gobat, new Bishop of Jerusalem. Translated from the French, by Rev. Sereno D. Clarke. New York: M. W. Dodd.

The Journal of Bishop Gobat is preceded by an interesting biographical sketch of the author by Dr. Baird, and by an account of Abyssinia, its inhabitants and church. The residence was from the beginning of 1830 to the end of 1832. The Journal is pleasantly written, and lays open to us an interesting field of Missionary labor.

COMPARATIVE VALUE OF THE DIFFERENT ANESTHETIC AGENTS: by George Hayward, M. D. Boston: David Clapp.

Dr. Hayward, in this clearly written pamphlet of ten pages, shows on what grounds Sulphuric Ether is decidedly preferable in surgical operations to Chloroform or Chloric Ether. It is a pleasure to find a subject so well stated, with just what we want to know, and not a word more.

TRANSACTIONS OF THE AGRICULTURAL SOCIETIES in the State of Massachusetts, for the year 1849,—Collected from the Original Returns: by W. B. Calhoun, Secretary of the Commonwealth. Printed by Dutton & Wentworth.

Every farmer would do well to own this ponderous octavo. We cannot say how many unagricultural persons would be made farmers by reading it. It is a library of information of itself.

LITTELL'S LIVING AGE. No. 313.

The preceding number contained a very learned, valuable, but prejudiced article on "Hymnology," and this number contains the usual amount of matter, selected with great good judgment from the best English Periodicals.

THE MARRIAGE CONTRACT: by Harriet Raikes. Boston: Redding & Co. 1850.

This is a cheap novel, and, as we are informed by a competent authority to which we have submitted it, something better than the average of the class to which it belongs.

THE STORY OF A FAMILY: by the Author of "Maiden Aunt." Boston: Office of the Living Age.

All who have read the Maiden Aunt will, we are sure, strongly desire to read "The Story of a Family."

HUME'S HISTORY OF ENGLAND.

The Harpers' cheap and neat edition—noticed by us before,—Vol. VI. Sold in Boston by Crocker & Brewster.

THE MERCHANTS' MAGAZINE. May, 1850.

We never see a number of this work which does not seem crowded with valuable matter.

MILMAN'S GIBBON'S ROME, Vol. III. Phillips, Sampson & Co.

See commendations in former notices.

GENERAL INTELLIGENCE.

NEW YORK ANNIVERSARIES.

Judging by the Reports, we should suppose these meetings, held in our sister city last week, must have been, with few exceptions, somewhat less animated than on some former occasions. Several discourses and speeches, however, of marked ability were listened to by great crowds of people. Rev. Dr. William Adams preached for the American and Foreign Christian Union, on the continuous Plan in God's government of the world. Rev. Dr. Spring, for the Tract Society, on "Influence;" Rev. Dr. Holdich, the Secretary, in behalf of the N. Y. Bible Society; and Rev. Dr. E. D. Smith, before the Presbyterian Board of Foreign Missions. Rev. Walter Colton, Rev. W. M. Rogers, of Boston, and others, spoke in behalf of the American Seamen's Friend Society; Rev. Dr. Bacon, of New Haven, and others, for the American and Foreign Christian Union; and Rev. Dr. Bethune with others, for the Colonization Society. But the most absorbing and intense interest of the week very clearly gathered about the meetings of the American Anti-Slavery Society and the American and Foreign Anti-Slavery Society. We presume our readers have already seen accounts of the disorderly insults, and outrages on law, committed at the former, by Captain Rynders and his infamous crew, resulting, finally, in the breaking up of one of the meetings. It is very curious and admonitory that this matter of Slavery forces itself now into the foremost place of consideration, wherever men assemble, arresting the whole machinery of legislation for almost the length of an entire session of Congress, and reaching down to agitate every little debating Club and social party in the land. Let politicians and other interested parties do and say what they will, they will find that the mind and heart of the country are moving steadily on quite independently and in despite of their remonstrance.

We crowd out other matter to make room for extracts from the proceedings of the former body, as given by the *Independent* and also for a part of Rev. H. W. Beecher's Speech at the latter. We observe that on Friday evening Mr. Wendell Phillips was allowed to make an address in Mr. Beecher's Church at Brooklyn.

"*Mr. Garrison.*—The slave believes in a Jesus that knocks off chains, and that is the Jesus I believe in. Zachary Taylor believes in a Jesus, but it is a Jesus that enslaves men and puts them into his hands as their owner, to till his fields: and he believes in the Mexican war, and giving the Mexicans "hell."

The Voice.—(Said to be Rynders.)—No man shall speak disrespectfully of the President of the United States.

[He thereupon sprung forward upon the platform, attended by some thirty or forty, apparently confederates in attendance for the purpose, and a long uproar ensued. In the course of it many left. The Hutchinsons attempted to sing, but without controlling the confusion.

After a while, with the gracious consent of Mr. Rynders, Mr. Garrison proceeded.] The belief of a historical Jesus is wholly inoperative; the principles of Jesus are still vital, and the adoption of these principles is the true test of character. And the Anti-Slavery movement has been for the last twenty years, as the advent of Jesus was eighteen hundred years ago, a proof of the utter corruption of the prevailing sects and parties. [The uneasiness continued, and Mr. G. soon closed his remarks by offering a resolution.]

Mr. Garrison then called on Rev. Dr. Furness, of Philadelphia, but Rynders demanded that Mr. Grant should be heard. Mr. Garrison said that, after Dr. Furness, the floor had been promised to Mr. Grant. In the mean time, Rynders engaged in an episode of violence in one of the aisles, the nature and drift of which the reporter was unable to comprehend. Mr. Garrison stated that this was the last meeting which ought by right to be interrupted, because in all the meetings of this Society they had maintained liberty of speech, and allowed any person the right to controvert any of their positions.

Mr. Grant said he would not have it understood that he was prepared to disturb the meeting, and he proposed that Mr. Furness be heard first.

Mr. Furness then proposed to state, in a few words, what were the principles and objects of the Abolitionists. He used the third person only because he was not sure that he had a right to the name. At a great price is that honor gained. It is only the men on whose head a price has been set who can justly bear that honored name. Mr. Douglass is an abolitionist, and more. The Abolitionist seeks to abolish slavery; but Mr. Douglass is one who has abolished slavery in his own person. Others have done the same, and some by strange ways. There was one who was worth a few hundred dollars as a slave, and he suffered himself to be nailed up in a box, and was handled about and carried from place to place, and when the box was opened out he stepped a freeman, whose worth was beyond all price. And he did not doubt that there were others, even here, who, if they could be boxed up in like manner, they would come out as free as he. He advised the committee of thirteen to consult and compromise with the Garrisons and the Jays and the Phillipses, and he had no doubt that these agitations will be quiet. Mr. F. proceeded at considerable length, in a calm, earnest, and persuasive manner, his address evidently producing a beneficial effect upon the audience. Notwithstanding the perfect courtesy of his whole demeanor, he was repeatedly and rudely interrupted by Rynders, who apes the slaveholder and assumes to control New York, in the same way that Foote and Toombs and their confederates assume to control Congress, by the appropriate instruments of tyrants and cowards—brute force, deadly violence, and bodily fear. It is impossible that such dynasties should be permanent in any sphere or in either hemisphere.

After Capt. Rynders and his forces had obtained possession of the house, the aforesaid Dr. Grant was brought forward on the platform to argue the other side of the question. This "learned Theban" accordingly proceeded to give a lecture on Natural History, the drift of which was that negroes, Indians, Mongolians, and generally all sorts of bipeds materially differing in complexion and features from the Doctor himself, are not men, or if belonging to the "*genus homo*," do not belong to the same "human species" with him and Captain Rynders, and therefore have no human rights, but may reasonably and justly be bought and sold, and put to any brutal use like other cattle. Conclusive as were the Doctor's learned statements to himself and his worthy backers, the dose which he was administering seemed to be by no means palatable to the great majority of his patients, but was "with spluttering noise rejected." No doubt his discourse was nothing else than an outrage on the sensibilities of a professedly Christian audience, but in this respect it was no worse than the speech of Mr. Garrison, or the bulk of the speeches which are ordinarily heard from the platform of Mr. Garrison's Anti-Slavery Society.

Dr. Grant having concluded his lecture, there arose a general outcry of "Douglass! Douglass!" The trustees of the house had made arrangements with the police for the protection of the property; and a strong force under the direction of Mr. Matsell was by this time assembled at the scene of action. Mr. Matsell himself was on the platform in a very convenient proximity to Captain Rynders. Frederic Douglass was therefore permitted to come forward; it was obvious to the Captain and the "b'hoys" that violence was not the order of the day, and that discretion was the better part of valor. Direful were the howlings and hissings, mingled with turbulent applauses, as the woolly head and dark yellow face of Frederick Douglass were presented at the front of the platform. The orator waited with admirable self-possession till there was a moment's lull in the storm, and then his voice was heard rising above the uproar. "This great, intelligent and refined assembly of human beings will not be thrown into confusion by a monkey!" Such an appeal could not be without effect. The speaker was permitted to proceed in a somewhat colloquial way, the frequent interruptions to which he was subjected only serving to show the extent of his resources and the readiness of his wit. "It is denied," said he, "that we are human. The learned gentleman has undertaken to show that the negro is not of the species *homo*. Perhaps not. But this I know: that God has given me an eye to see; a heart to act; a head to think; a tongue to speak; aye, and a heart to feel the words I speak. And so I know that God meant me to see and speak; to think and feel. I stand before you to claim Humanity! I put myself in contrast with that man's theory! Say—am I not a MAN! "No!" replied a voice from the crowd, "you are only half-blooded!" "Then," said he, "I am half a man—half-brother to Captain Rynders."

The presentation of Mr. Douglass to the assembly was of itself a sufficient refutation of Dr. Grant's lecture. A mulatto—"the son of a slaveholder," as he called himself—"born south of Mason & Dixon's line—born of a black mother as dear as if she had been a *human* being whiter than the virgin snow"—long a slave, and as such scourged, scarred with the lash, and driven to the market like a brute—a fugitive from slavery, with no other opportunities for intellectual culture than belong to such a condition; yet speaking with a degree of human force and dignity worthy of the "Douglass" blood and name—was evidence enough that the theory which makes the African a connecting link between the man and the monkey, in the long chain of creation, is preposterous. Yet the suspicion seemed to lurk in the minds of a portion of the audience that if the speaker had not been a white man's son, and in that way half-human, he could not have exhibited these strangely human-like qualities. To explode the last particle of such a suspicion, it was only necessary to produce a full-blooded negro, with similar indications of having a genuine human nature. Accordingly Mr. Douglass concluded his remarks with saying that his friend Mr. Ward was present, and that he would gladly give way to him. Thereupon there was a tremendous cry for "Ward;" and the Rev. Samuel R. Ward, a Presbyterian minister in Cortland county, came forward in answer to the call. As he advanced to the stand occupied by the speakers, Capt. Rynders drew back, exclaiming with an oath, "There's a regular black savage, and no mistake!" And sure enough; Mr. Ward is beyond all doubt the blackest man that ever was seen in these parts within the memory of any living person. There was not one in the Amistad to be compared with him. When his eyes are shut, and his mouth, he hardly reflects light enough to make himself visible. Yet his form is erect, his frame and limbs herculean, his head well proportioned, his forehead towering like Daniel Webster's. In a short and well-timed speech, he poured a torrent of ridicule on the unfortunate Dr. Grant and his backers, shaking the house with roars of laughter, in which Captain Rynders himself with creditable good humor could not refrain from joining. At the same time he vindicated, not with ridicule only, but with manly and vehement eloquence, the right of the negro to be regarded and honored as belonging to the human species. "I care not," he said, "for my lineage, and ask not whether I am descended from a man or a monkey. One thing I know, I *am* a man; and the God who made me thus intended I should have the rights and perform the duties of a man. I ask not whether my spinal column is, or (as Dr. Grant affirms) is not perpendicular to the base of my brain; but I know I have the faculty of thought, and the capacity of affection and emotion; I know I have a human tongue to speak, and a human heart to feel. And as for the 'receding forehead' that Dr. Grant tells of, how many a white man is there with a low receding forehead, of which you may say as of the schoolmaster's in Dickens's Nicholas Nickleby, that if your knock there all day you'll find nobody at home."

Mr. Beecher said,—"I contend that this system is directly opposed to nature and the Gospel. Nature ordains and establishes her social affections; slavery declares them not to exist. The Gospel declares the manhood of men, that are free and accountable beings, ordained with rights and duties; but slavery gives the lie to all this. Was it for *things* that God sent his Son to die? Was it to save *things* that the apostles went to the furthermost parts of the earth to preach such doctrines? Oh, no! It was just as much opposed to nature as it was to the will of God. The Gospel said that man should live; slavery said he should not. God made man; slavery made him a *thing*. God made man free and accountable; slavery made him otherwise. It was every way opposed to the Gospel. Man was the child of God; slavery was the child of the devil. But this is not the worst of the system. Slaveholders are not half so bad as slave laws. Those who keep slaves must abide by the laws that are made for their government. These laws laid it down that the slave should be governed by the lash; and he that did not so act was a breaker of the laws, and was punishable accordingly. This is distinctly laid down by the laws of South Carolina. He here read an extract from the statutes of that State to that effect. Now the slaveholder of that State acts consistently; he acts up to what he believes to be right and just. Not so with most of the people of the North; they know and exclaim that the system is unrighteous, unjust, and contrary to Christianity, and then quietly put both hands in their pockets and sit down, without any further exertion to prevent or remove it. The Rev. Mr. Jones, of Georgia, once preached a sermon to a congregation of planters on the subject of introducing the Gospel among the slaves. It forcibly delineated that no minister could preach the Gospel to them faithfully while such a state of things existed. Now if such a thing is stated there, and you are inclined to mob people for stating it, you had better go there and do it. If a minister was to preach the true doctrines of the Gospel in the South to the slaves, as laid down in the book of all books, the New Testament, he would swing in a jiffey, or worse, be villified in the *Journal of Commerce* as an agitator, a troubler, an intermeddler with other men's business. The slaveholder knows that the Gospel, if preached to or introduced among the slaves, will have a tendency to make him, as an animal, of less value; that they will crave for gratifications which slavery denies them; it will make them aware of their wrongs and degradation; it will make them discontented, unhappy, anxious and watchful for freedom. Therefore it is that the slaveholder dreads the Gospel as the most incendiarious of all works; and were I a slaveholder with such views, I would rather give a thousand dollars per annum to the great manufactories of incendiary publications, the Bible societies (laughter,) to keep them away, rather than one cent to send them. We claim the right as a Christian nation to send forth missionaries all over the earth to preach the Gospel, and do so except in our very midst. We send the Gospel right under the Pope's nose in defiance of him and his edicts to the contrary; we send it to the Brahim, the Hindoo, the Coolie, the Chinese, the barbarian and ignorant of every clime; and yet, forsooth, we must not send it to those in our immediate vicinity, or make known its doctrines to them. Beautiful Christian consistency, truly!

Every minister of the Gospel ought to be, and to make it known, that he is a hater and opponent of slavery, and that he will use all the means in his power to eradicate it. To do this every Christian church need not be turned into a conventicle, or become a debating club; but if a man entered that church it should be well understood that he must be opposed to that damnable system of slavery, and one who is determined by all means in his power to aid in banishing it from the land. I recollect a venerable man making some observations on the sayings and doings of certain persons in Washington in relation to this subject, when that remarkable paper, the *Journal of Commerce*, came out against him, and told him to mind his own business, and that his duty alone was to preach the Gospel. What the Gospel or morals of that journal were he was at a loss to understand; but certainly, as to what the true Gospel was, it had very little understanding left. (Laughter.)

Now if a minister did not act thus, he was like one who had the devil to fight with; he would ascertain just where the arch-fiend was, and directly proceed in an opposite direction. Go there to contend with him, oh no, not they. If the devil came to the spot where they were, as soon as they ever ascertained it they would quickly clear out. Such were the ministers I suppose the *Journal of Commerce* wish for. I suppose if the writer in that paper had an army to lead against an enemy, he would say to his men, "Boys, don't hurry yourselves, don't get into a sweat, don't hack your swords, soil your guns, or tear your clothes." (Laughter.) But I go in for fighting the enemy; for striking so as to be felt even unto death or victory. (Loud approbation.) This was the duty of the churches of Christ. It is in vain to write essays and books; you may write apologies for Christians in vain. While such a system remains the slaveholder will repudiate them. It is our duty, and the duty of all churches, to stand up for the uprooting of the evil, and not to cease our exertions until what we desire is accomplished to the uttermost. Every minister that preaches the Gospel, that does his duty, must boldly declare and teach that the system of Slavery is accursed of God and man. If they say or teach otherwise I recommend them to the *Journal of Commerce*, and say they are just the men it requires. (Laughter.) There was a man that I once almost worshiped for the part he took in this righteous cause; but, alas! now I can only say, "Oh, Lucifer! how art thou fallen!"

During the present week we shall hear of what has been done all over the earth by Christian missionaries; the evils of the world will be exposed and assailed, but yet we shall hear of little or nothing that has been done for the slaves of the South. There is a region at our very doors—that is in America—in the United States—where there are three millions of heathens—a savage people—and a minister cannot go there without being liable to be sent to the penitentiary or suspended from the gibbet. In no other part of the world does such a state of things exist; a minister may go anywhere and everywhere, and make known the gospel truths, if he is prudent, without any such liabilities or danger. If these very men who are vexing the whole world with the introduction of Christianity, dare to speak or write on the worse than heathen system at home, they will swing on a more disgraceful gibbet—not in the Journal of Commerce. [Laughter and applause.] This moral iceberg floating in the tropical ocean of Christianity, threatens to crush Christian papers and Christian ministers if they dare to speak of the vile system, the foul blot upon Christianity which prevails in the southern part of this country. But their threats are in vain. We will not desist while the accursed evil remains. We do not urge the subject from mere restlessness or a desire to mingle in politics. We love and desire quietness; we would be rather blamed than praised to attain it. But this is an eminently religious question—a work we believe we are called on to perform by the laws of God and man. It is not simply at the abuses we aim but at the system.

It is also a social question, with which we claim we have an equal right to interfere, and to remove the evils attached; in fact it is a question that involves both religion and sociality, and we are handed together to give it victory, and will not cease our exertions until that victory is accomplished (applause.) With such sentiments, we will not rest until the rights of the slave are restored as broad as the earth. I know not how long I may live; but as long as I do live, I will not, as one man, cease my endeavors or hold my peace, unless the vile monster is driven from the land. Peace!—there shall be none to the system or its upholders while a fragment of it remains. Peace! there shall be none, until God in his infinite mercy takes us from the face of the earth, or the vile stain is removed from America. He sat down amid the most vociferous applause and waving of handkerchiefs by the ladies present.

FRANCES SARGENT OSGOOD, the distinguished poetess, expired, on Saturday, at her residence in New York. She was the wife of S. S. Osgood, the eminent portrait painter, and daughter of the late Joseph Locke, Esq., a merchant of this city. She was about 39 years of age. Her poetical talents were developed at an early age, and her productions were always received with great favor by an admiring public. Her early poems were contributed to the magazines of the day, and she retained the freshness and buoyancy of her sprightly fancy till near the hour of death, and while consumption preyed upon her delicate frame. Her many amiable private virtues had endeared her to the circle in which she moved, its delight as well as its ornament. She has left two beautiful daughters, and a husband, to deplore her loss, as well as a wide circle of friends.

DELEGATES TO THE PEACE CONVENTION. We understand that the Rev. Dr. Hall purposes to accept the appointment of Delegate to the Peace Convention, which will also enable him to gratify a long cherished desire of visiting the old world. We are sure that the congregation to which Dr. Hall has long ministered in holy things will, with a grateful sense of their many obligations to him, consent to his departure; and we trust that they will do more than this, for he belongs to a profession which is not distinguished for the accumulation of means.

[Providence Journal.

DEATH OF WILLIAM WORDSWORTH. The great master of English lyric poetry died at his residence at Rydal Mount, on the 23d of last month, in the 80th year of his age. "At the hour of noon on that day (says a genial and fine spirited notice in the Tribune,) he breathed his last by the side of the beautiful lake in Westmoreland, and under the shade of the romantic mountain, to both of which he has given an undying fame. His collected writings, which have passed through a variety of editions, both in England and in this country, form an immortal monument to his memory. His biography, if written by a kindred genius, will consitute one of the most precious records of a high interior life that has ever been given to the world."

REV. DR. PIERCE. Mr. Thomas Carew, 143 Harrison Avenue, has just completed an admirable bust of the late Dr. Pierce of Brookline, for the Library of Harvard College. The marble is of the purest and best quality—and the likeness and execution are altogether worthy of the subject and the artist. The work may be seen, through the public spirit of Messrs. Jones, Ball, & Poor, for a few weeks at their store.

The last advices from Europe brought intelligence of the death of the poet Wordsworth at a very advanced age. The health of Moore is said to be rapidly giving away. He has been for months confined to his room and his condition is considered hopeless.

☞ THE UNITARIAN FESTIVAL.—The Committee on behalf of the *Unitarian Festival*, take great pleasure in announcing to their clerical Brethren, that they have succeeded in making all the necessary arrangements for the observance of this Festival, as usual, on Tuesday, (May 28th,) of Anniversary Week. "Assembly Hall" in Albany street, (the same Hall, occupied by us for the two past years) has been engaged for this purpose, and the exercises will commence precisely at 2 o'clock, P. M.

This Festival, which we now propose again to celebrate, seems to have become one of the most pleasant and agreeable meetings that occur during Anniversary Week. It is true that every recurring season brings forcibly to our minds the frailty of our lives, and we are there reminded, by the portraits which hang around the walls of our Hall, of loved ones, who once shared with us in these blessed meetings, and who have now gone to higher and holier scenes. But we can feel grateful even for these precious memories of the just and good, and joyful that so many of us are permitted to come together, and to offer our united thanksgivings to Him whose love sustains, whose wisdom hath ordained; and "who doeth all things well."

We therefore hope we shall be honored with the presence of *all* our Brethren in the ministry, (and their ladies,) that from treasures new and old we shall hear words of encouragement and hope—so that when we depart from the festive board, we may go on our way rejoicing.

Clergymen's Tickets for the Festival.

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington street. A Book will be found there in which they are requested to sign their names, residence—and where they may be found during their stay in the City. An early application is desired, in order to secure Tickets, and to prevent confusion on the morning of the Festival.

Tickets on Sale.

It is also hoped that our friends who intend purchasing Tickets will make early application, as the number this *year will be limited*. They may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke,
Francis Alger,
F. W. Lincoln, Jr.,
Francis C. Manning,
J. M. Jones,
Benj. Beal,
Patrick T. Jackson,
Thos. B. Frothingham,
Elijah Williams,
Amos Waker,
S. S. Pierce.

For the Committee,
Manlius S. Clarke, Chairman.
Benj. H. Greene, Secretary.

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 24 Washington street, of Messrs. Crosby and Nichols, 111 Washington street, and of Messrs. James Munroe & Co., 134 Washington street.
may18

☞ MASSACHUSETTS CONVENTION OF CONGREGATIONAL CLERGYMEN AND CONGREGATIONAL CHARITABLE SOCIETY. If any change has taken place, during the year, in the condition of the beneficiaries of the Convention or Society, important to be known to either of those bodies, it is requested that it may be communicated to the undersigned, before the 23d inst.

CHAS. LOWELL, Chairman of the Committees of
may18 Convention and Congregational Char. Soc'y.

☞ SUNDAY SCHOOL SOCIETY. The Annual public meeting will be held in Rev. Dr. Gannett's church, on Wednesday evening, 29th inst., at 7 o'clock. Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend. The singing will be by a large and selected choir of children under the direction of Mr. Johnson.

The following questions are proposed for general discussion:—

1. What the primary truths of Christianity be implanted in the young mind, by instruction, before we can best reach the affections, or properly move the soul to the highest action?

2. Should doctrines be taught systematically? For example. Should the idea of Christ as a *Redeemer* be presented to a child before the idea of Christ as a *Teacher*? 1 Tim. i. 15. John xviii. 37.

3. How far are Pastors, Parents and Churches responsible, before God, for the condition of their Sunday Schools?

4. How far should oral and textual instruction be united? What principles should govern us in the selection of textbooks and Sunday School libraries?

5. What will give greater power and usefulness to our Sunday Schools?

6. Are there not peculiarities in the present religious condition of the world which call for extraordinary efforts on the part of Sunday School Teachers?
may18 CHARLES BROOKS, Cor. Secretary.

☞ CONFERENCE AND PRAYER MEETINGS—ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above meetings the present year, hereby give notice that the meetings will be held as follows:—

On Tuesday morning, May 28th, at the Church in Bulfinch street, (Rev. Mr. Gray.)

On Wednesday morning, May 29th, at the Church of the Disciples in Freeman Place, Beacon street.

On Thursday morning, May 30th, at the Church of the Saviour in Bedford street.

On Friday morning, May 31st, at the Church corner of Beach street and Harrison Avenue, (Rev. Mr. Coolidge.)

Each session will be opened precisely at half past 7 o'clock, and close at 9 o'clock, A. M. may18

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASSACHUSETTS will meet at the Supreme Court Room, on Wednesday, the 29th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Brattle Street Meetinghouse, on Thursday, the 30th inst., at 11 o'clock, A. M., by Rev. E. A. Park, D. D., of Andover.

**A collection will be taken up at the close of the services in aid of the Widows and Orphans of deceased Congregational Ministers.
may4 A. C. THOMPSON, Scribe

☞ THE MIDDLESEX SUNDAY SCHOOL SOCIETY will hold its next semi-annual meeting at the First Church in Watertown, (Rev. Mr. Davis's,) on Wednesday, the 22d inst., at 9 o'clock, A. M.

The forenoon will be devoted to the discussion of topics connected with the Sunday School.

At 2, P. M., the Society will assemble for Public Worship. A Sermon will be preached by Rev. John F. W. Ware of Cambridgeport.

Teachers and Friends of the Sunday School are invited to attend. FREDERIC A. WHITNEY,
may11 2is Secretary M. S. S. Society.

☞ SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. The Legislature of Massachusetts having, in March last, passed an Act entitled, "An Act to incorporate the Society for the Relief of Aged and Destitute Clergymen,"—the members of said Society are hereby notified, to meet on Tuesday morning, May 28th, at half past 8 o'clock, in the Chapel in Bedford street, Boston; for the purpose of deciding upon the acceptance of the act of incorporation and for doing any business which may be connected therewith. ICHABOD NICHOLS, President.
CHARLES BROOKS, Secretary. may18

☞ NOTICE. Auxiliaries and other contributors to the Unitarian Association, are particularly requested to make their Annual payments before the *second week in May*, in order that there may be sufficient funds in the Treasury before the Anniversary, to make all needful appropriations for the year, ending May 31.
april13 6t F. W. HOLLAND.

☞ SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. The Secretary would respectfully urge those congregations, who have not contributed their share to the *permanent fund*, to do so at their earliest convenience. If they would send their collections by their Pastors, who come to keep "Anniversary Week" with us, it would signally aid our good cause. may18

☞ The members of the Unitarian Church at Rockford, Ill., take this method of expressing their most grateful acknowledgment for an appropriate and valuable Communion Service just received as a present from the Church of like precious faith in Keene, N. H., under the pastoral care of Rev. A. A. Livermore.

In behalf of the Church at Rockford,
may18 HERMAN SNOW, Pastor.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Vestry of the Hollis street Church, at 7½ o'clock.

Question: What is the proper order in which the Christian doctrines should be presented to the pupils of our Sunday Schools?
may18 T. GAFFIELD, Secretary.

☞ ATTENTION is requested to a notice of rich Silver Plated Communion Ware in our advertising columns;—Churches who may be desirous of obtaining appropriate furniture for the Sacramental Table, will find it worthy of their notice.

☞ Ministers from the country are informed that Tea and Refreshments will be provided for them, as usual, during Anniversary Week at the old Berry street Vestry, on the evenings of Tuesday, Wednesday and Thursday, at 6 o'clock. may18

☞ NOTICE. The Executive of the American Unitarian Association desire a full representation of the Auxiliaries at the business-meeting, on Tuesday morning of Anniversary Week, at the Chapel of the Church of the Saviour, at nine o'clock.

**The public meeting for speeches, &c., will be held as usual at Federal street Meetinghouse at seven o'clock, P. M., May 28. may18

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ COLONIZATION SOCIETY. At the request of many influential citizens of Boston, the Rev. Dr. Bethune, Rev. J. Pinney, and others, are expected to speak on African Colonization at the Tremont Temple, on the evening of Thursday, May 23. All who wish well to Africa and to the descendents of Africans, are invited to attend. may18

☞ The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Thirty Dollars, from the West Parish Sewing Society. may18

MARRIAGES.

In this city, May 13, at King's Chapel, by Rev Dr Peabody, Francis Parkman, Jr., to Catharine Scollay, daughter of Dr Jacob Bigelow

May 5th, by Rev S. K. Lothrop, Dr P. Pinio to Elizabeth, daughter of the late Kendall Crosby of Boston.

May 5, at Trinity Church, by Rev T. M. Clark, Mr Samuel P. W. Emerson to Miss Laura, daughter of Mr Andrew Weller.

In Marlborough, by Rev Mr Alger, Dennis Witherbee to Sophia Rice; Jonathan F. Horn of Boston to Louisa D. Howe of Marlborough.

In Newport, R. I., Rev Thatcher Thayer to Miss Eliza DeWolf, daughter of Wm. Vernon, Esq

In Providence, E. M. Snow, M. D. of Hoiyoke, Mass., to Miss Ann Eliza W., daughter of John Pike, Esq.

In Utica, N. Y., May 8, William G. Wheeler, M. D., of Chelsea, Mass., to Miss Mary C. Williams of U.

DEATHS.

In this city, May 10, Mrs Lydia, wife of the late Samuel Harris, 82.

May 11, of lung fever, Mrs Sarah J. Hathaway, daughter of Wm L. Carlton, 25.

May 13, Miss Catharine Williams, 70, daughter of the late Henry Howell Williams.

In Lynn, Mr James Phillips, Custom House Inspector of that port.

In Pepperell, Charles F., son of Rev Charles Babbidge, 5 years.

In New York, May 12, Mrs Frances Sargent Osgood, wife of the eminent portrait painter, of that name, and daughter of the late Joseph Locke, Esq., of this city.

On his passage home from Assam, where he had been a missionary several years, Rev Cyrus Barker, of Portsmouth, R. I.

A YOUNG LADY who can furnish unquestionable references, wishes to engage as an attendant of a lady or family travelling abroad.

Inquire of the Publisher of the Christian Register, No. 22 School street, or at his house, No. 1 Bedford Place.
may18 istf

COMMUNION WAR

POETRY.

[For the Register.]

THE OLD CHURCH.

The village Church in olden time
On yonder hill-top stood;
And, when rung out the Sabbath bell,
Went up the multitude/
Of old, and young, with hearts devout,
For prayer and praise to God.

The quiet village far below
Sent up no busy sound.
The murmuring waterfall alone
Disturbed the calm profound—
Save when the breeze sighed through the trees,
Or the tempest raged around.

The spire reaching heavenward,
Its shadow cast below
Upon the graves, where now as then,
The lovely wild flowers blow;
And still the long green grasses wave,
And the clinging mosses grow.

But now the Sabbath bell is heard
From that lone hill no more;
The songs of praise, the fervent prayers,
Arise not as of yore;
And the olden path so worn and trod
Is now with grass grown o'er.

But still as in the days of old,
I love that path to tread;
To gaze upon the ruined walls
And sigh for pleasures fled;
Or linger mid the humble graves
Where sleep the unconscious dead.

'Tis there the gray haired pastor rests,
His earthly labors done.
For him the conflict 's ended now,
The glorious victory won.
Yes! ere the sun of earth had set,
Heaven's morning had begun.

And many of his lowly flock
Are slumbering near by.
His lessons taught them so to live,
That they feared not to die,
And sank to rest in faith to wait
The summons from on high.

Oh when the tumult, and the strife,
The struggles and the woes
Of life are ended, and in death
My weary eyelids close,
May I there find a quiet rest
And peacefully repose. o.

Lowell, April 23.

MISCELLANEOUS.

ALMS-GIVING AND LOANING.

We read of misery in Ireland, that seems incredible, of exposure that seems impossible in a Christian land; we turn with wonder to the hardships of the pilgrims of New England, but we do not recognize the misery right about us at this moment, nor know the suffering that even now is dragging down hundreds to the grave.

The deepest and most permanent suffering, however, which occurs among us is not physical; those cases which peculiarly demand the help of a Christian friend, are such as the one described in this little sketch, which is drawn from actual occurrences.

I was, some months since, struck by the appearance of a little girl, who was carrying a bowl of soup along Western Row; she was well clad, her shoes were such as poor people never wear, and yet the face looked like that of a pinched and half-starved child. The soup which she was carrying must, I thought, have been given her in charity.

"My little girl," said I, "you have a big load; let me help you along with it."

She looked up into my face with her swollen eyes, and giving me the bowl, smiled faintly and answered that it was indeed right heavy and right hot to, but if she could get it home before it got cold, it would be mighty nice for mother.

"And is your mother sick?" I said.

"Not sick," she replied, "but ailing; it's from want of good food, the doctor says, and so Miss Wright gives me that big bowl of soup every day."

I walked along with the child till we came near her home, when she insisted upon having the bowl back again; so I gave it to her and opening the door which she said led into her father's shop, let her in and followed after.

I found myself in a small, close, hot room, where a man of perhaps thirty years old, was at work upon something which he laid out of sight as soon as I entered, and opening another door through which the child went into an inner room, turned again, and facing me, seemed to await my pleasure.

"I met your little girl in the street," said I, taking off my hat, "and was so much pleased with her appearance as to take the liberty of coming home with her,"

"For what purpose?" said he coldly.

"To learn your condition my, friend, and to see if I could do any thing for you or her, as from what she said, I presumed you were poor."

"I am not poor," he answered proudly, "nor do I want your help."

"Can I be of service to you by getting her into a school, or Sunday school, or by throwing business into your hands?"

"And pray sir, who are you, that asks such questions of a stranger?"

"I am one of many," I replied, "who wish to help all men to gain an honest living, and to bring all, young and old, within the influences of religion and education."

The man paused for a moment, and the color came into his thin sallow cheek; when he spoke again, it was more calmly and kindly than before.

"I am making enough," he said, "to support myself and my family; as to religion and learning, let them have it that want it, I don't want it for myself or children. However, supposing that I were in want, how would you help me?"

"That would depend on the cause of your want, your means of relief, your habits, and other things, of which I know nothing at present."

"I am an engraver," said he, pointing to a box of tools; "now suppose me sick, and nothing laid up for a wet day; here's my wife, who is never strong, and two young children—and the winter, we'll say, is just setting in, and rent, and fuel, and food, and medicines, and doctor's fees are to be paid for—what would you do with me?"

"In the first place" said I, "I should ask you to sell all your needless property of any kind, and to economize in every way that I could think of, and so help you by advice."

"Very good," said he, impatiently; "what next?"

"In the next place, I should ask how much more than a living you can make, if well again?"

"We'll say a third more," he replied.

"Then I should say to you, my friend, you are an independent mechanic, able, by your trade to make a month's living in three weeks, now, your independence you don't want to lose, you wouldn't willingly live on alms, you would feel degraded to be a beggar—so I'll make this bargain with you; you shall be decently supported when sick, and properly cared for, upon condition that you pay back the money paid for you; if you are sick a week you shall have a month to pay it in—if sick two weeks then two months, and so on; that is, my friend, I will loan you enough to make you comfortable while sick, and you shall pay it from your surplus earnings, when well."

"Would you have done so?" he replied with staring eyes, and gasping for breath.

"You are not well," I said.

"I am not," said he, hiding his face with his hands; "I am sick at heart."

"My friend!" he dropped his hands, and I took one of them, "tell me your ailing, and as I am a man, I will do all in my power to cure it."

The engraver rose, and opening the door through which his daughter passed, ushered me into the room within.

It was a small room, and looked out into a little, muddy, back yard: but in the arrangements of the bed, the table, the mantel, and opened closet—the hand of a true woman was visible; all was neat and sensible; no peacock's feathers, nor broken gilt china cups were to be seen—the ware was earthen, and a few hyacinths formed the only ornament. And there was the woman herself, with her little boy and girl at her feet; she was wrapped up in a coarse calico gown, her hair neatly brushed back from her brow, and her fingers busily at work upon some fine linen article, for some fine lady, I presumed.

"Ellen," said the engraver, "there is a man who says he would have saved us."

The wife, pale, weak and evidently desponding, struggled to restrain herself, when thus addressed, but she could not, and sobbing, fell back in her chair.

"My good friends," said I, "tell me your troubles. Save you! Are you lost then?—What does all this mean!"

"Matilda," said the engraver to the little girl, "take your brother, and go into the shop; we are going to talk about things which it is not proper for you to hear of—so do not listen but play with your brother, and when we are ready, we'll call you."

I had been struck all along by the good English of my companion, and was very much impressed and pleased by the directness of his speech to his child; I have seldom witnessed so great frankness even among the best people.

The children went out, the door was closed, and we sat down.

"My story, sir," said the husband, "is short, and you shall know it if it hang me. You have spoken to me as a fellow man, and come what may, I'll open my heart to you; should I not, Ellen!"

"Everything, everything," she cried; let one friend know our misery and guilt, and my heart will feel lighter forever."

The engraver listened with his whole soul, then turned to me and proceeded:

"Two years ago I was laying by something every week, and no man worked more honestly or cheerfully than I. A friend of mine took to speculating, and I endorsed for him; he failed, and my earnings went to smoke.

"Well sir, I was in debt and in trouble, and debt and trouble worked evil with a free man; I got out of spirits, and out of sorts, and fall before last I was taken sick. I had nothing: Ellen was too weak to sit up, and starvation came close to us, sir, I assure you. At last our trouble came to the ears of one who gives much to the poor: he gave to us largely; for two months supported us; then some more pressing cases came, and he quitted us with the assurance that the town would see us provided for. I went to the trustees; they had crowds of poor folks on their hands who could not get trusted for their daily bread; and as we could, why, they thought it was not right to do more for us than merely to give us a little wood.

"What they said was true enough, for every body knew me to be industrious when well—and though ill luck had loosened some friends, it had not taken all; but somehow I hated to go in debt. So I went to some of the societies, and they gave, some $3, and some $5, but nothing steady. All this while I was getting worse, and the idea of beggary, of starvation, of degradation, of lost character, haunted me day and night; for I was well raised and taught, sir.

"Well, by and by, the societies could give no more, they had so many applications; Ellen, here, got something from the house of employment, but she was too weakly to do much, and so, in spite of all, it came to debt. The grocer, the baker, and the doctor, all had to trust us; and heavy the trust lay on our hearth. What with beggary and debt, it seemed to me I should never get well. However, when spring came, I had picked up enough to go to work once more, but somehow I could not do as I had done before, and could barely get along, leaving all debts unpaid. Then came suits and constables; and the doctor, I am sorry to say it of him, was hard enough to have Ellen's chair and bedstead sold to pay himself with. Last fall came, sir, and I was too poorly again to work; every thing was monstrous high, and poor folks thicker than ever. It was an awful December, the last, for such as we were. You would have thought that woman there, could not have lived, poorly as she was, sleeping on the floor, there, and living on the leavings of the market. God help us, it was a hard time! any little tea that I could now and then get for her, I had to go to the grocery over yonder for, and there was a set of drinking fellows, who often asked me to join them. Once I did so, and while I was drinking, a lady went through the entry into a room where a sick woman lay, and in passing saw me. I thought nothing of it then, but it did me mischief.

"Well, in January, Ellen was likely to die, and I barely able to crawl about; so I went to the council chamber, but it was thronged. I tried the societies, but the lady who had seen me drinking told them,—she was one of them, and they sat me down for a drunkard. The baker would not trust, and once more we were close to death from want, and no hope ahead, when one came that I would to God had n't come, though we'd have been buried before now, but for him."

"Amen," breathed the feeble wife.

"He came in one day as I sat in the shop, dozing from hunger, and asked if I was an engraver. I said yes.

"'You're poor, aint you?'" said he.

I told him we were. Then he bade me go with him. I did so.

He took me to a coffee house, and gave me some spirit, and biscuit, and when I was done, put me into a hack, and got in himself. I felt something was wrong, but it was death sir, to turn back.

I don't know where we went to, for the spirit put me to sleep. When I woke up I was in a room, with my guide and two other men, all well dressed, and the room well furnished.

"Neighbor," said one of them, "we want a job done in our line."

I nodded.

"We want a bank plate engraved."

"I thought as much," said I.

"You'll do it, then?"

"What shall I have?"

"A thousand dollars, of the bad money, to be done."

"But suppose," said I, 'I blow you now."

"Try it,' answered one of them, smiling, "try it, my good fellow."

At last I agreed to do the job, and the bill to be copied was given me: "when you came in sir," he continued clutching my arm, "I was at work upon it."

The calm, distinct manner in which the engraver told his story, struck me with amazement. I asked him to let me see the plate;—he brought it at once; it was a common plate, the work about half finished.

"Could you indentify the men?" I said.

"I dare not, if I could," said he: "but I shall have no chance—I am convinced they do not live in this city, and are never in the streets during daylight."

"At any rate," said I, "you must quit the job."

"And what then! two hundred dollars have been advanced me."

"It shall be given you to repay your employer. Destroy your plate, and an honest livelihood I'll insure you henceforth."

Within a few days I saw the plate destroyed, and the sum was soon raised to redeem the wages of sin.

The engraver now stands free of debt, though not of obligation. He is once more a cheerful worker, and his wife's health is rising again under the best of panacea, a happy mind. But often, very often, do I regret that those who administer charity, do not give, and refrain from giving more thoughtfully. Had constant, friendly aid been bestowed in the case before us, and had the engraver felt that he could, without offence, repay when able, his pride would not have been wounded, his self respect lessened, his hopes diminished, his heart weighed down; he would have dreaded no want, would have been exposed to no temptations.

The case just mentioned, was in its circumstances peculiar, but its essential features and character, only one of hundreds. [Western Farmer.

"FEELING FOR THE PILLARS."—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feelings for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspirit others with the same strong confidence in God.—[*Messenger.*

TRIUMPH IN DEATH.

BY REV. J. S. C. ABBOTT.

Addison has remarked, that there was nothing in history which interested and affected him more deeply, than the conduct of eminent persons in a dying hour. "If I were a maker of books," says Montaigne, "I would compile a register, with comments on various deaths; for he who should teach men to die, would teach them to live." There are few who cannot sympathize with these sentiments, for every reflective mind will linger around the dying bed:

"Death only is the fate which none can miss"

In the course of a ministry of nearly twenty years, it has been often my privilege to stand by the bedside of the dying, and to witness scenes, both of remorse and of triumph, which no pen can adequately describe. One scene of joy, where the king of terrors was transformed into a smiling angel of mercy, I will endeavor, though it must be faintly, to portray.

It was a beautiful afternoon in August, when I entered a rural dwelling adorned with all the comforts and refinements of abundant competence, to call upon a lady who for several months had been sinking in a decline. I had often, during the progress of her lingering disease, visited her and prayed at her bedside. A glance of the eye as I entered the room, assured me that this was my last call, for she was evidently dying. She was reposing, pillowed upon her bed, with an unnatural lustre in her dying eye, and with cheek and brow of almost marble whiteness. The windows of the room were open, and a gentle summer breeze breathed softly over the fragrant flowers and shrubs, which with their luxuriant verdure partially veiled the light of the sun and threw in beautiful tracery upon the bed, the shadow of twig and leaf and blossom. It was a silent summer's day. There was not even a sigh in the zephyrs which wafted odors over the dying bed, and not a sound could be heard, save the plaintive notes of the birds, nestling in the abundant foliage with which the dwelling was almost embowered.

Every voice in which nature speaks is in harmony with those scenes of decay and death to which all nature is consigned. The song of the bird, the chirp of the insect, the murmur of the stream, the sighing of the wind, are all plaintive in their character. Nature is pensive in all her utterances. The swelling and dying tones of the Eolian harp seem to be the musical expression of the Author of nature in view of these scenes of time.

The husband and the children of the young wife and mother were gathered around the dying bed. The beauty of youth was still spread over those features upon which the pallor of death was fast passing. I had often been struck with the fluent, melodious, and accurate diction, with which my dying friend could give utterance to all the emotions of her heart, and the peculiar richness of all the intonations of her voice. As I entered the room she raised her eyes, and extended her hand to me, with the sweetest smile exclaimed, "You have come to see me die." And then, with a renewed smile of almost preternatural peace and loveliness, she added, "It is a very pleasant thing—*a very pleasant thing to die.* And when, after my spirit has passed away, you hereafter speak to my children of their departed mother, I hope that you will always speak with a smiling countenance and in cheerful tones, that they may have pleasurable ideas associated with my death; for it is a pleasant thing, a very pleasant thing to die."

She was gently breathing, with no pain and no agitation. Her mind was as calm, clear, and vigorous as ever. Though she spoke in tones soft and subdued, every word she uttered came from her lips with the utmost distinctness and precision. Turning her eye to her husband, whose hand she held, she remarked, "I know perfectly that I am dying. I feel the peculiar separation which is taking place between the body and the spirit. My sensations are such as cannot be mistaken. I have never experienced such before; no language can describe them. But I am fast going. I shall soon be gone. Farewell, farewell;" and her eye was fixed, and nothing remained but the lifeless clay.

This was indeed falling asleep in Jesus. She had chosen the Saviour for her friend in early life. She had been cheered by those consolations which piety alone can give, through all the trials of her earthly lot. And when the dying hour came, faith disarmed the king of terrors and enabled her to exclaim, "O death, where is thy sting? O grave, where is thy victory?" Who, in view of such scenes as these, will not breathe the prayer, "Let me die the death of the righteous, and let my last end be like his?"

THE WAY TO GET ON IN THE WORLD.

TO YOUNG MEN.

A Working Man has lately published his own biography—one of the most interesting volumes that has appeared in the course of the present century. Would that it were in the hands of every one! It would do you more real good than three-fourths of what is taught in Oxford in the course of seven years. The Working Man is one of the most able and eloquent writers of his time. What a lesson his life presents to young men! You may have his secret of success for a thing of naught. It follows:—

"It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dunghill, I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up to help him, as doubtless he did to help me, when I was last and he was first. When I have filled my column or columns of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have lived in barrack-room, I have stopped my own work, and have taken a baby from a soldier's wife when she had to work, and nursed it, or have gone for water for her, or have cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature, and traveling for a newspaper, I have not hesitated to travel many miles out of my road to ascertain a local fact, or to pursue a subject into its minutest particulars, if it appeared that the public were unacquaintad with the facts of the subject; and this at times when I had work to do that was more pleasant and profitable. When I have needed employment, I have accepted it at whatever wages I could obtain—at plough, in farm drain, in stone-quarry, at breaking stones for roads, at wood-cutting, in a saw-pit, as a civilian, or as a soldier. I have, in London, cleaned out a stable and groomed a cabman's horse for a sixpence, and been thankful to the cabman for the sixpence. I have subsequently tried literature, and have done as much writing for ten shillings as I have readily obtained—when sought after and offered—ten guineas for. But had I not been content to begin at the beginning, and accepted shillings, I would not have risen to guineas. I have lost nothing by working. Whether at laboring or literary work, with a spade or with a pen, I have been my own helper.

Are you prepared to imitate? Humility is always the attendant of sense—folly alone is proud! In a poor young man, whatever his better qualities, pride will generally prove the grand preservative of his poverty. Mark that! That prince of preachers, George Whitefield, addressing the youth of his Tabernacle congregation, was wont to say, "Beware of being—

GOLDEN APPRENTICES,
SILVER JOURNEYMEN, and
COPPER MASTERS!"

O! it is sickening to see a lad wasting the means at his disposal on canes, snuff-boxes, scent-bottles, and other trifles, which ought to be devoutly consecrated to the acquisition of knowledge, and the improvement of his understanding. The only cure for pride is sense: and the only path to promotion is condescension. What multitudes have been ruined in their prospects by the pride of their hearts! On the contrary, what numbers animated by a spirit compounded of humility and benevolence, in shops, manufactories, ships, and camps, from being the servants of all, have become the masters of all!

Away then, young men, and away forever, with selfish foppery, with empty pride, idle habits, and expensive associations. "Stoop and conquer!" Sink in spirit, and rise in opulence! "Be faith ful over a few things, and be made ruler over many."—[London Christian's Penny Magazine.

REVELATION OF HORRORS.

The following is taken from a work by Eugene Regnault, entitled *The Criminal History of the English Government.* The passage relates to the conduct of our aristocratic tyrants towards the Americans during the unrighteous war waged with that people in 1776. It will be seen by my readers, that the Americans have some good reasons for preferring Republicanism to the rule of our English Aristocracy. It may also serve to show, what the friends of Reform have to expect from their aristocratic tyrants, if they should ever go so far as to shake without utterly destroying, the tyrant rulers under which they live. It will be seen, that when the English Aristocrats found it impossible to carry on the war and to conquer the Americans by what is generally considered the arts of *honorable* warfare, they privately bribed the Indian savages to murder, by every means in their power, as many Americans as possible, and actually engaged to give them so much a piece for every American scalp. The English generals thus carried on a regular trade with the Indians in human heads. The following document is a letter sent by Captain Crawford to Colonel Haldiman, the British Governor of Canada, accompanying eight packs of scalps:

"May it please your excellency, at the request of the Seneca chiefs, I send, herewith, to your excellency, under care of James Boyd, eight packs of scalps, cured and dried, hooped, and painted with all the Indian triumphal marks, of which the following is invoice and explanation:

'Pack 1. Containing forty-three scalps of Congress soldiers, killed in different skirmishes; these are stretched on black hoops, four inches in diameter; the inside of the skin is painted red, with a small black spot to denote their being killed with bullets. Also, sixty-two of farmers, killed in their houses, the skin painted brown and marked with a hoe; a black circle all round, to denote their being surprised in the night, and a black hatchet in the middle, signifying their being killed with that weapon.

"2. Containing ninety-eight farmers, killed in their houses: hoops red; figure of a hoe to mark their profession; great white circle and sun, to show they were surprised in the day time; *a little red foot*, to show they stood upon their defence, and died fighting for their lives and families.

"3. Containing ninety-seven farmers, hoops green, to show that they were killed in their fields; a large white circle with round mark in it for the sun, to show that it was in the day day time; black bullet mark on some—hatchet on others.

"4. Containing one hundred and two of farmers, mixed of the several marks above, only eighteen marked with a little yellow flame, to denote their being of prisoners *burnt alive*, after being scalped, their nails pulled out by tee roots, and other torments; one of these latter is supposed to be a rebel clergyman, his band being fixed to the hoop of his scalp. Most of the farmers appear by the hair to have been young or middle aged men; their being but sixty-seven very gray heads among them all; which makes the service the more essential.

"5. Containing eighty-eight scalps of women; hair long, braided in the Indian fashion, to show they were mothers; hoops blue; skin yellow ground with little red tadpoles, to represent, by way of triumph, the tears of grief occasioned to their relations; a black scalping-knife or hatchet at the bottom, to mark their being killed with those instruments; sixteen others, hair very gray, black hoops plain brown color, no mark but the short club, or casse-tete, to show they were knocked down dead or had their brains beat out.

'6. Containing one hundred and ninety-three boy's scalps, of various ages; small green hoops; whitish ground on the skin, with red tears in the middle, and black bullet marks; knife, hatchet, or club, as their deaths happened.

'7. Two hundred and eleven girls scalped, big and little; small yellow hoops, white ground; tears, hatchet, club, scalping-knife, &c.

'8. This package is a mixture of all the varieties above mentioned, to the number of one hundred and twenty-two, with a box of birch bark, containing twenty-nine little infants' of various sizes—small white hoops, with white ground.

'With these packs the chiefs send to your excellency the following speech, delivered by Conajogatchie in council, and interpreted by the elder More, the trader, and taken down to me in writing:

'Father, we send you herewith many scalps, that you may see we are not idle friends.

'Father, we wish you to send these scalps over the water to the great king, that he may regard them and be refreshed, and that he may see our faithfulness in destroying his enemies, and be convinced that his presents have not been made to an ungrateful people.'

These odious practices of the English Government were condemned with indignation by Lord Chatham. 'Behold,' said he, 'the allies of England: the butchers of lower Saxony,—the Mohawks, the most cruel of men; brigands who respect neither age nor sex, and who delight in the blood of disarmed weakness. Alas! by mingling the tomahawk with the sword, the knife with the gun, we have stained our arms with a blot which all the waters of the ocean cannot efface!"

These packs of scalps and the letters accompanying them were found among the baggage of the English army after the defeat of General Burgoyne. The americans preserved these sad remains of their murdered brethren, as a mark of the ferocity of their royal and aristocratic enemies.

Could my readers have believed it possible for men, professing to be wiser and better than their fellow-men, to be guilty of such horrible, such diabolical inhumanity! The Aristocrats who now rule over this country, are as bad in principle, and as diabolical in character, as their forefathers who warred so unrighteously and inhumanly with the friends of liberty in America. In their conduct towards Ireland they have been guilty of the greatest and most grievous of crimes that it is possible for men to commit. They have not exactly hired men to kill the Irish with the battle-axe or the tomahawk,—they have not exactly offered a reward for every Irish scalp: but they have, out of love of gain, devoted the Irish, by hundreds of thousands, even by millions, to a life and to a death more painful, more intolerable, than the tortures and death inflicted by the Indians. I repeat it, a curse, a heavy and eternal curse rests upon our tyrants. And as sure as there is righteousness on earth or justice in the heavens, so sure will a terrible destruction come upon this bloody and infernal set of men. [J. Barker in 'The People.'

UNROLLING A MUMMY. Mr. Gliddon, the Egyptian traveller, who is now lecturing in this city and exhibiting his Panorama of the Nile and various curiosities, illustrative of the past history and present condition of Egypt, offers to open one of the mummies in his collection, if a suitable subscription can be raised. This mummy is the body of the daughter of a high priest of Thebes who lived more than 3,000 years ago, or about the time of Moses. It is one of the most valued specimens of the curious art of embalming, and its market value is said to be about $1,500. Mr. Gliddon proposes to devote three lectures to the work of opening and explaining this mummy, if the needful number of subscribers can be obtained. The plan is, to secure 300 subscribers, at five dollars each, which will entitle the subscriber to *four* tickets of admission to each of the three lectures to be given in connection with the opening of the mummy.

Spring and Summer Goods!

WE have received by the late arrivals of French and English Steamers and Packet Ships,

A LARGE STOCK OF
NEW AND DESIRABLE GOODS,
For the present and approaching season,
—CONSISTING OF—
SHAWLS, SILKS, DRESS GOODS
OF EVERY DESCRIPTION,
LINENS
OF A LONG APPROVED MAKE,
ARTICLES FOR BOYS' WEAR, &c.

We have also received a full supply of

American Manufactured Goods.

Purchasers will always be able to find nearly every article of DRY GOODS wanted in families, and always at the LOWEST PRICES.

may4 3mos DANIELL & CO., 249 Washington street.

GREAT COUGH REMEDY.
Ayer's Cherry Pectoral,
FOR THE CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL."

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere with the strong assurance that the use of the "CHERRY PECTORAL" will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

NORWICH, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma, *for eleven years*, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until I (Mr. Thorning) carried him a bottle of your PECTORAL, which cured him him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants. REV. DAVID THORNING.
HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. WEBSTER, Harvard College, Pr. of. BARTLETT, Transylvania University of Medicine, President PERKINS, Vermont Medical College, Dr. VALENTINE MOTT, New York City, PARKER CLEAVELAND, Bowdoin College, Prof. BUTTERFIELD, Willoughby College, Ohio, Prof. BRAITHWAITE, Leeds (Eng.) Medical School, Sir RICHARD KANE, Queen's College, Ireland, Prof. Rosenbaum, Leipsic.

The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.
march30 3m

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Cæsar, Lily, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader 12mo, $1—De Fiva's Elementary French Reader, 16 mo, 50 cts—De Fiva's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1 25—Valezquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Greenius's Hebrew Grammar, edited by Rodigar; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojeson and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 32 cts—Largar's Class Book of Zoology, 38 cts—Everett's System of English Versification, 12mo, 75 cts—Graham's English Synonyms, edited by Prof. Reed, of Pennsylvania University, 12mo, $1—Guizot's History of Civilization; Notes by Professor Henry, of N. Y. University, 12mo, $1—How's Shakspearean Reader, 12mo, $1—Keightley's Mythology of Greece and Rome, 18mo, 42 cts—Magnall's Historical Questions, with American Additions, 12mo, $1—Markham's School History of England, edited by Eliza Robbins, author of "Popular Lessons," 12mo, 75 cts—Mandeville's Elements of Reading and Oratory, 8vo, $1 25—Mandeville's Reading Books, Parts 1, 2, 3, 4, 5—Putz and Arnold's Manual of Ancient Geography and History, 12mo, $1—Reid's Dictionary of the English Language, with Derivations, &c., 12mo, $1—Taylor's Manuh of Modern and Ancient History, edited by Prof. Henry, 8vo, Cloth or Sheep, $2 25—Taylor' Ancient History, separate, $1 50—Taylor's Modern do, $1 25—Wright's Primary Lessons, or Child's First Book.

NEARLY READY.—Roise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

DENTISTRY
IN ALL ITS DEPARTMENTS,
IN ITS HIGHEST PERFECTION
—AT—
23 TREMONT ROW,
(Opposite the Museum,)
By J. A. Cummings, M. D.

Member of the Mass. Medical Soc'y, and Boston Medical Association.

DR. CUMMINGS has had ten years' experience in his profession, and is in possession of all the modern improvements in the Art, and has greatly increased his facilities for manufacturing and inserting ARTIFICIAL TEETH, on Gold Plate, or otherwise.

Dr. C would respectfully invite all who require Artificial Teeth, in whole or parts of sets, to call and examine specimens, and satisfy themselves as to the superiority and the peculiar and life-like appearance of his Mineral Teeth. Also his new and ingenious method of inserting them. Particular attention paid to FILLING, CLEANSING, and EXTRACTING TEETH.

N. B.—ETHER OR CHLOROFORM ADMINISTERED.

Prices satisfactory, and all operations warranted.

For sale as above, Dr. Cummings' TOOTH POWDER and TOOTH WASH.

Reference may be made to the Surgeons and Physicians of Harvard University; also to the Physicians of Boston generally. feb23

Albion Clothes Warehouse.
NEW AND FASHIONABLE GOODS!

THE Subscribers have received and are now opening for the present and coming season

NEW STYLES PARIS AND LONDON VESTINGS.
" " " " " DOESKINS.
Super quality French, German and English
BROADCLOTHS,

of the most fashionable colors, which will be made up to order, in the latest style and best manner.

Gentlemen wanting garments of superior style and quality are invited to visit this establishment. Our assortment of

GENTLEMEN'S DRESSING GOWNS
AND FURNISHING GOODS,

will be found worthy the attention of those who are purchasing.

A good assortment of FASHIONABLE CLOTHING constantly for sale.

GAVETT, CLAPP & SAWYER,
Corner of Tremont and Beacon Streets.
march23 4tiseos

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

BUILDING MATERIALS,
448 Washington Street.

THE subscribers offer for sale their large stock at extreme low rates, consisting of

DOORS, BLINDS AND SASHES.

Also,—glass, stair and fence balusters, blind trimmings, windows ready glazed, &c., &c.

Boston, May 11. 6mo BAILEY & JENKINS.

THE
BOYS' CLOTHING
ESTABLISHMENT
IS NOW IN SUCCESSFUL OPERATION AND PREPARING FOR A MUCH LARGER
SPRING AND SUMMER BUSINESS
THAN HAS EVER YET BEEN DONE

The STORE, although previously extensive, has been enlarged by the addition of a part of an Adjoining Building,

THEREBY MAKING THE SECOND STORY ONE OF THE MOST SPACIOUS AND BEST ARRANGED SALES ROOMS IN THE CITY!

The Stock is much larger than at any former period, and to which additions are constantly being made. It is, we believe, generally admitted that the

Boys' Clothing at this Establishment

Is better cut, better made, the sizes better assorted, and as a whole in far better taste than at any Store in this City!

There is no want of attention to the

CONSTANT CHANGES OF FASHION,

And purchasers may rely with PERFECT CONFIDENCE on being able to find whatever is desirable in this line.

THOSE WHO BUY AT WHOLESALE
WILL FIND OUR ASSORTMENT WORTHY OF THEIR ATTENTION!
SUCH AS CANNOT BE MET WITH ELSEWHERE,
—AND AT THE—
LOWEST PRICES!
BRANCH OF THE TRADE IS PARTICULARLY SOLICITED,
THE TERMS BEING LIBERAL.

Oliver Hudson & Co.
No. 4
Brattle, near Court Street, Boston.
feb23 tf

PROGRESSIVE PENMANSHIP,
PLAIN AND ORNAMENTAL,
FOR THE USE OF SCHOOLS.
By N. D. GOULD,
Author of "Beauties of Writing," "Writing Master's Assistant."

THE Author of the above work is a well-known penman, whose great experience in execution and instruction eminently qualifies him to devise a system of Penmanship adapted both to the wants of Schools, and for the exercise of the experienced Penman.

The copies are arranged in progressive series, and are likewise so diversified by the introduction of variations in style, as to command the constant attention and exercise the ingenuity of the learner, thus removing some of the most serious obstacles to the success of the teacher. They are divided into five series, intended for the like number of books, and are so arranged that a copy always comes over the top of the page on which it is to be written.

There are ninety-six copies, presenting, in the first place, a regular introductory system of Penmanship for ordinary business purposes, followed by examples of every variety of Ornamental Writing.

The admirable and natural plan of the work, the beauty of its execution, the superior quality of the paper, and its *cheapness*, must commend it to the favorable regard of every one.

TEACHERS, SCHOOL COMMITTEES, and others interested, are invited to examine this series, which is confidently presented as superior, in plan and execution, to any book of the kind heretofore published.

Just published by
GOULD, KENDALL & LINCOLN,
feb16 59 Washington street.

THE BOSTON EMPORIUM
—OF—
SHAWLS AND SILK GOODS!
Jewett & Prescott,
No. 2 Milk Street,

HAVE received for the SPRING TRADE of 1850